The Outlook

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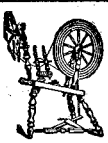

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The Outlook

Published Weekly

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Benjamin Harrison President McKinley, in his proclamation ordering official honors for ex-President Harrison, happily summarized the statesman's life and character by saying: "In the Senate he at once took and retained high rank as an orator and legislator, and in the high office of President he displayed extraordinary gifts as administrator and statesman. In public and in private life he set a shining example for his countrymen." Elsewhere we speak of the influence and character of General Harrison; here we may briefly outline the more important events of his life. Born in Ohio in 1833, his early years at college (Miami), and as a young lawyer in Ohio and Indianapolis, were marked by energy and intelligence. He soon became interested in politics, but left a promising political career for the army, in which he rose from the grade of lieutenant to that of brevet brigadier-general; his last promotion was for ability and gallantry in several engagements. Returning to civil life, he soon earned a high reputation as a lawyer, and up to the time of his death was regarded by the profession as one of its ablest members in matters which required broad views and the exercise of high reasoning faculties. His name was suggested in connection with the Presidency in 1880, but was withdrawn at his own request. He vigorously supported General Garfield and was offered by him a Cabinet place, but preferred to enter the National political arena as United States Senator, an honor gladly accorded him by the Indiana Republicans, then in the majority; but in 1886 a Democrat was chosen to succeed him by a small legislative majority, and Mr. Harrison soon became prominent as the candidate of the Republican party to oppose Mr. Cleveland. The campaign of 1888 was chiefly fought on the protection issue and was closely contested in all the doubtful States, but ended in Mr. Harrison's election.

❀

As President The chief historical features of the Harrison administration were the passing of the McKinley tariff law, the defeat of the Force Bill (a measure earnestly supported by Mr. Harrison), and the compromise on the silver question in the passage of the Sherman silver-purchase act. In the middle of his term of office a political reaction set in against the Republican party and a Democratic House was elected in 1890. This made a natural block in political legislation, although it was alleged that a coalition was arranged with Democrats opposed to the Force Bill who were willing, in exchange for its defeat, to yield their demands on the silver question. No personal or political scandal marked the administration, but among some politicians there was a cooling of sentiment toward the President growing out of Mr. Blaine's hostility, culminating in his resignation as Secretary of State. Nevertheless Mr. Harrison was renominated on the first ballot in 1892; the only other candidate who developed great strength being Mr. McKinley, who refused to countenance any attempt to stampede the Convention in his favor. Mr. Cleveland's election was by a large and sweeping majority; he carried almost all doubtful States, including even Illinois and Wisconsin. The Hawaiian question came into prominence between the election and the end of President Harrison's term; he urged, but without success, the ratification of a treaty by which the Hawaiian Islands should become part of the United States, declaring that annexation was preferable to a protectorate, and that the only choice was really between these two courses. Also in this period occurred the Chili

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incident: American sailors had been mobbed in Valparaiso because of popular belief that the American Minister to Chili had aided revolutionists; Chili was slow in offering apology and reparation, and there was some fear of war; the Administration was firm and even threatening, but in the end trouble was avoided. In the matter of appointments President Harrison was praised by non-partisans for his selection of Supreme Court Justices and other judicial appointments, of which he had an unusual number to make; it cannot be said, however, in general, that his administration took a strong stand for Civil Service Reform.

❀

Later Years It can hardly be disputed that there has been a perceptible increase in the public regard felt for General Harrison since the close of his Presidential service. He has been before the people in several ways, and in all has evinced clearness of judgment and unusual powers of argument. He has frequently written for important periodicals on questions of the day of moment, has spoken both with wit and eloquence at great public meetings, and has often been asked for his views on current topics. In an interview had just before his last illness, for instance, he expressed himself freely and forcibly on the Boer war, the creed question in the Presbyterian Church, the duty of the United States toward Cuba, the forthcoming Supreme Court decision relating to the Philippines and Porto Rico, and the regulation of Trusts. On all these unrelated subjects, whether one agreed with him or not, General Harrison had something to say that indicated thought and careful study. On the colonial question he may be defined as an anti-expansionist; he believed that the Constitution extended as a matter of course over all territories under the sovereignty of the United States. He regarded the Trust as fairly within the reach of legislation that would commend itself to the common sense of all good people, and expressed a belief that a corporation should not be admitted to do business in any State unless it carried on its principal business in the State where it was organized, and was an actual and bona-fide corporation of that State, not only in law, but in fact. His articles in the "North American Review" on "The Status of Annexed Territory and its Inhabitants" and "Musings on Current Topics" will be recalled by most of our readers. In this and other ways he admirably illustrated his own theory that there ought to be a place in unofficial public service for an ex-President, where, to quote his words, the ex-President might be permitted to live "somewhere midway between the house of the gossip and the crypt of the mummy." Otherwise, he argued, decapitation of ex-Presidents might be advisable, adding: "Upon great questions, however, especially upon questions of Constitutional law, you must give an ex-President his freedom or the ax, and it is too late to give me the ax." General Harrison served as counsel for Venezuela before the Arbitration Commission of Paris, and was Arbitrator for the United States on the Commission appointed as a result of the Hague Peace Conference. His death took place on Wednesday of last week, after an illness of only a week, pneumonia growing out of a chill and an attack of grip. The funeral, which took place on Sunday last, was attended by President McKinley, several members of the Cabinet under President Harrison, the Governors of Ohio, Illinois, and Indiana, and many other distinguished men.

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The Hay-Pauncefote Treaty It is a matter for universal regret in America, and should be in England, that the English Government has refused to accept the amendments to the Hay-Pauncefote Treaty adopted by the United States Senate, and that thus this treaty, which promised the amicable settlement of a long-standing difference between the two countries, has been suffered to fall to the ground. We have heretofore stated (see The Outlook for December 22, 1900, page 968, and December 29, 1900, page 1011) the reasons why, in our judgment, England should find in these amendments nothing to which she could reasonably take exception. The question which now addresses itself to the American people is, What steps shall America take to secure that interoceanic waterway which is essential to her well-being? Three courses appear to us

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to be open: (1) We may drop the Nicaragua Canal and may purchase the Panama Canal, provided the Panama Company will sell the canal outright to the United States for a reasonable sum, and provided a permanent concession from the Colombian Government can be secured, such as would prevent any international questions from arising in the future. (2) We may give notice to Great Britain of the abrogation of the Clayton-Bulwer Treaty, and proceed to act independently of it. Says Bouvier's Law Dictionary: "Treaties usually provide for their own termination, but independently of that it has been held that when a treaty becomes dangerous to the life or incompatible with the independence of a State. or a permanent obstacle to the development of its constitution or the rights of its people, it can be abrogated, and also when the condition of affairs which formed the basis of the treaty has become so modified by time that its execution has become contrary to the nature of things and the original intention of the parties." There can hardly be a question that under this general principle we would have a right to give notice to England of the termination of the Clayton-Bulwer Treaty. (3) We can attempt by new negotiations to secure the abrogation of this treaty and a free hand to construct the waterway. In our judgment, neither the first nor the second courses should be pursued until the third method has been honestly and sincerely tried; but, in some way or other, with the consent of Great Britain or without it, by the Panama route or by the Nicaragua route, the Nation should secure between the oceans a waterway owned and controlled by the United States Government.

❀

Legalizing Polygamy It is not possible to legalize polygamy in Utah, since the Constitution of the State prohibits it, but it is possible to frame a law which will practically prevent all prosecution for polygamy, and this was done and the law was passed by the Legislature of the State. It provided that no prosecution for adultery should be commenced except on the complaint of persons in the immediate families of the participants, and no prosecution for unlawful cohabitation except on complaint of the wife or alleged plural wife. Of course such a law would practically prevent prosecution in nearly every case. The defense of the act was that in most of the States adultery is not a criminal offense. The excuse for it was that it was necessary to prevent prosecution of persons who had entered into plural marriages before the law had prohibited them; but the act was not so framed as to confine its operation to such cases. The act was vetoed by the Governor, but chiefly on the ground that "its enactment would be the signal for a general demand for a Constitutional amendment directed against certain social conditions here, which, under present circumstances, would surely be complied with." "Certain social conditions here" is a euphonious phrase signifying polygamy. The bill is for the present defeated; but its passage indicates the temper of the Legislature and of the Mormon Church, if not of the Mormon people; and it ought to create the general demand which the Governor of Utah dreads. The people of the United States ought to add to the amendment forever prohibiting slavery a similar one forever prohibiting polygamy in any State or Territory of the United States; and they ought not to allow this amendment to be entangled with or wait upon one attempting to regulate the perplexing subject of marriage and divorce.

❀

Sixto Lopez on the Philippine Question Señor Sixto Lopez, a native Filipino now visiting the United States, addressed, March 12, a meeting of citizens of Philadelphia convened for the purpose of enabling him "to explain the desires of his countrymen." In this speech he claims that the "Filipinos, like the Americans, are and of right ought to be the sole judges of their fitness for independence." The question of their fitness is not, therefore, one for the Americans to consider. He discusses, however, at length the question whether they are fit, and cites a number of authorities and facts, most of which have heretofore been given to our readers, in support of their fitness. He estimates that from seventy to eighty per cent. of the people can read and write, gives account of a

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number of colleges all of which "have been provided exclusively by the Filipinos themselves," and cites both Dr. Schurman and General MacArthur as evidence for the fact that there is an "almost universal aspiration for education" among the Filipino people. He denies that the Filipinos are divided into innumerable tribes speaking a bewildering multiplicity of languages, or that, as stated by Judge Taft, "a majority of the Filipinos are favorable to American rule," and cites in contradiction the testimony of General MacArthur and other officers now in the archipelago. His way out of the present difficulties is thus stated by himself:

> Let the Filipinos re-establish the government which they had instituted with the consent of the governed; take whatever means are necessary to protect your interests and to discharge your international obligations. You will then be surprised, though perhaps it will not be a surprise to some, to find that all your fears about anarchy and disunity and failure will have proved to be groundless.

John Hammill, an American soldier who has been fighting in the Philippines, writes from Kansas City, Missouri, proposing substantially the same way out:

> We ought to withdraw our troops to the principal seaports, declare a truce of ninety days, let Aguinaldo get his Congress together again, appoint commissioners to treat with their commissioners, and settle with them on some such reasonable and honest terms.

The terms he proposes include a repayment to us of the twenty millions paid by us to Spain, the retention of Manila as a naval station, some undefined trade privileges, and the retention of a few seaports till these conditions are fulfilled.

❀

A Counter Proposition

This proposition—for the two are substantially identical—assumes that America has no responsibility for government in the Philippines, and that it is attempting to maintain government there simply on the ground that, in the judgment of Americans, the Filipinos are not competent to govern themselves. The Outlook does not understand this to be the fact. We are not attempting to govern all the peoples in the world who, in our judgment, are incapable of self-government. By the overthrow of the Spanish authority, which was the only authority of any kind which existed in the Philippines at the time, we became responsible for the preservation of persons and property in the archipelago, and this responsibility was confirmed and ratified by our treaty with Spain. The attack made upon the American flag by Aguinaldo's forces was an attack made upon the only *de facto* power which was responsible to the people of the islands and to foreign peoples for the functions of government within the territory, and we had no alternative but to repel the attack. We have now no alternative but to build up from the foundation a stable government, competent to protect persons and property both from domestic assault and from foreign invasion. We have no right to assume, on the strength of the opinion of Sixto Lopez or John Hammill or any one else, that the people of the islands desire us to leave them to themselves. Personally The Outlook does not believe that the people know what they desire, nor is there any way of ascertaining what their desire is until peace is established. When it is established, it will be possible by a plebiscite to ascertain the popular will. In much of the discussion it seems to be assumed that the United States must either keep in subjugation a hostile people or must leave them in absolute independence. The Outlook does not think this is the alternative. It believes that it will be quite possible for this country, by a just and beneficent government, in which its strength will be used to help a people who are weak, and its wealth to help a people who are poor, to accomplish such results for the archipelago that in time the Filipinos will be as little inclined to separate themselves from the protecting and helpful influence of America as were the people of Louisiana ten years after its annexation. If not, and they choose to be separate, we cannot and we shall not hold them as a subject people.

❀

Direct Primaries

The Minnesota Legislature, with but fourteen dissenting votes, has extended to the whole State the direct primary system, tested in Minneapolis last fall. The only important change made is that the voter is required to state with what party he generally affiliates before taking part in the primary. This advance in Minnesota, however, is almost counterbalanced by the

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unexpectedly slow progress reported from Wisconsin. There is danger that the Wisconsin Legislature will refuse to enact the direct primary law which nearly every member thereof was pledged to support by the platform upon which he was elected. The primary plank in the Republican platform—and the Legislature is almost solidly Republican—read as follows:

> The great reformation effected in our general elections through the Australian ballot inspires us with confidence to apply the same method in making nominations, so that every voter may exercise his sovereign right of choice by direct vote without the intervention or interference of any political agency. We therefore demand that caucuses and conventions for the nomination of candidates for office be abolished by legislative enactment, and that all candidates for State, legislative, Congressional, and county officers be nominated at primary elections upon the same day by direct vote under the Australian ballot.

The bill presented to the Legislature, with the support of Governor La Follette, seemed to us an excellent measure for carrying out this pledge. There were in it details that appeared needlessly cumbersome, and there were radical proposals affecting the organization of the State Committee and the formulation of State platforms which were not necessarily involved in a direct primary system; but all of these features could be submitted to a party caucus, each of whose members would be bound by the party pledge to abide by the decision of the majority. The proposals relating to the organization of State Committees and the formulation of State platforms seemed to us admirable. The State Committee was to be made up of the chairmen of the county committees, who were to be directly elected by the voters, and the State platform was to be framed by the candidates chosen by the voters for the various executive and legislative offices. The former feature made the party machine directly the servant of the whole party, and the latter gave over the drafting of the platform to the men who could be held most directly accountable for its provisions. However, these details were not essential to the fulfillment of the party's pledge, and no legislator can be condemned for refusing to support them. But the legislators must be condemned who refuse to take the Governor's bill as a basis for caucus action and formulate a measure acceptable to a majority of their number, by which their promise to the people may be kept.

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Governor Odell's Canal Message

Governor Odell has sent a message to the New York Legislature strongly condemning the proposed barge canal, and recommending the carrying out of the Seymour plan of 1895, upon which $9,000,000 has already been spent. He recognizes that the sum already spent, instead of completing the proposed improvement as was originally promised, only finishes a third of the work, but he urges that it is wiser to expend $20,000,000 more upon this improvement than to put $76,000,000 into the barge canal project. The Governor's argument is a forcible one. He accepts the estimate of the engineers that the cost of transportation upon the barge canal would be a quarter less than under the Seymour plan of improving the present canal, but urges that the additional saving is not sufficient to warrant the additional investment. Put in the simplest form, his figures for the transportation of cereals from Buffalo to New York are as follows:

By rail	$1.10	a ton.
" present canal	.77	"
" canal under Seymour plan	.51	"
" barge canal	.38	"

The traffic upon the canal, he says, is not likely to exceed 10,000,000 tons a year, and the saving of thirteen cents a ton under the barge plan, as against the Seymour plan, would be but $1,300,000 a year, which is not enough to warrant the additional investment of $56,000,000. The chief value of the canal, he points out, no longer lies in the amount of freight but in the extent to which it reduces freight rates on the railroads. Apparently the legislatures and courts are unable to reduce railroad rates anything like as much as water competition reduces them. This influence of the canal will remain of great importance if the Seymour improvement is completed, and there would be but little if any additional gain on this score if the barge canal were constructed. The barge canal plan is therefore pronounced inadvisable, but the carrying out of the Seymour plan is recommended, partly to secure continued water competition with the railways, and partly for the immediate

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reduction of canal rates promised. The estimated saving of twenty-three cents a ton from the Seymour plan as compared with present rates would aggregate $2,300,000 a year on the estimated tonnage, and this economy would abundantly warrant the investment of the $20,000,000 required.

❀

Colonel Sanger's Appointment

Last week Colonel William Cary Sanger, of New York, received his commission as Assistant Secretary of War, succeeding Mr. Meiklejohn, of Nebraska, whose resignation had been accepted by the President. The appointment, due to Mr. Root, Secretary of War, is one of the best in the history of the present Administration—first, because of the candidate's personal character; secondly, because of his political character. For many years no one has filled the position of Assistant Secretary who has brought to that office greater technical fitness as well as higher personal qualifications. Yet Colonel Sanger was not eligible, according to the Senators from New York State, as he was not a "machine man." Hence, if they declared, as is persistently reported, that he could not be appointed as Assistant Secretary, and that, even if he were, he would not be confirmed by the Senate, the present situation must be rather irritating to Senators Platt and Depew. While the Constitution does give the Senate the right to revise appointments, it does not give it authority to initiate them; yet appointments have long been practically initiated as well as revised by Senators—a humiliating position for the Executive. The appointment of Mr. Sanger is an important addition to the victories won for the independence of the Executive during the present administration. Among these victories are the appointment of Mr. Choate, never an "organization Republican," as Ambassador to Great Britain; of General Porter, who had for many years fought the "machine," as Ambassador to France; of Mr. White as Ambassador to Germany, though unrecommended by the "regular" Republican organization; of Colonel Roosevelt as Assistant Secretary of the Navy, primarily, we believe, to please Massachusetts friends, certainly not to please the Platt element in New York; of Mr. Root himself, an outspoken opponent of machine methods; and now of Colonel Sanger, at Mr. Root's initiative.

❀

Industrial Education for Southern Whites

The truth of the democratic principle that if you lift up the bottom of society you lift up the whole of society is illustrated by the success of the Southern Industrial College at Camp Hill, Ala. This college, which educates young white men from the surrounding territory, owes its start directly to an address given by Mr. Booker T. Washington in New York City several years ago. One of his hearers, the Rev. Lyman Ward, felt strongly that a work similar to Mr. Washington's should be done for the white people of the South, and, after urging it upon others, became convinced that it was his own duty to undertake it. When he first went South, he was of course uncertain as to how his proposal would be received. Nevertheless, instead of going to the mountain whites, who had never looked down upon manual work as menial, he went into a district in Alabama where the whites before the war were supported by slave labor, and opened a school to teach white boys how to work intelligently as well as how to study. His appeal to the common sense of the community proved effective, and the scholars came. For financial support, also, he appealed at the outset exclusively to the South. Though himself of Northern birth and Abolition parentage, Mr. Ward decided that he would not undertake this work in the South unless the South indorsed it. The money came in slowly and in small sums, but the first building secured was entirely paid for by Southern contributions. In managing the college Mr. Ward's principle, like Mr. Washington's, has been that the school must raise its own food, make its own furniture and apparatus, and put up its own buildings. The college now has a good attendance, and would have a larger one if there were room to accommodate it. In an address in this city last month, President Ward said that the people of the South now recognize that emancipation freed the white man as well as the negro, but that the whole Nation must realize that it has responsibilities to the emancipated whites as well as the eman-

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cipated blacks. The fact that the white people of the South welcome industrial education makes it, he believes, the duty of the North to help the industrial education of those who were not taught to work under slavery, and whose wealth was blotted out by the war.

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Manned and Managed by Negroes

The Charlotte "Observer's" correspondent, Mr. Bryant, who recently showed so clearly that the failure of the Vesta Cotton-Mill in Charleston was not due to the employment of negro labor—since it had failed twice when employing white labor—now reports an interesting visit to Fayetteville, N. C., where there is a silk-factory not only manned but managed by negroes. The mill is owned by a Northern firm—the Ashley & Bailey Company, which has large mills at Paterson, N. J., and also at Columbia and Marietta, Pa. Its North Carolina mill was built two years ago, and has been managed by Mr. T. W. Thurston, a mulatto formerly employed in the Paterson mills of the company. He has white foremen in two departments—a young German in charge of the reeling, and a young Englishman in charge of the weaving—but the rest of his hands are colored. The mill, as described by Mr. Bryant, is a three-story brick building, well lighted and well kept, with over two hundred employees, who are as neat as their surroundings, and work with an animation showing pride in their position. The discipline of the mill, he says, is of an unusually rigid sort. As in all the mills in North Carolina, the employees are mainly girls and boys between ten and eighteen years of age, and the manager insisted upon having the right to correct these children in the old-fashioned way, if he took them into his mill. The colored people of the town, however, made no objection to this, and the number of applications was so great that he was able to select for the work only the more promising of the applicants. The friends of the manager insist that he has never resorted to whipping except where boys have been guilty of the wanton destruction of machinery. Some of the whippings have occasioned scandal and have been severely criticised in the newspapers of neighboring towns. Nevertheless, says Mr. Bryant, the manager of the mill is working in the belief that he is bound to maintain military discipline, not only to make his mill a success, but to prove the capacity of his race. Among the mottoes about the mill, Mr. Bryant noticed the following: "Our battle-cry—Remember the failure of the Vesta Cotton-Mill;" and "We fight not against flesh and blood, but against ignorance and idleness." "At first," says Mr. Bryant, "the people of Fayetteville feared that the employment of colored labor in the mill would cause racial trouble, but they are now convinced that it is a good thing for the town, from two standpoints: it takes the young negro from the streets and makes a good citizen of him, and it pays out about four thousand dollars a month to be spent for food and clothing." Mr. Bryant reports that the mill is already a demonstrated success. The owners of the mill, however, more cautiously refer to it as an experiment which promises to be permanent. If negro labor can not only man but manage a silk-mill, its future success in the making of cotton is assured.

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General Chaffee to Leave China

Last week it was decided by Mr. Hay, Secretary of State, and Mr. Root, Secretary of War, that the exodus of American troops from China should begin at once instead of next month. This decision was cordially confirmed by President McKinley and the entire Cabinet. General Chaffee was instructed to go to Manila without delay, taking with him his staff and all his men, except a hundred and fifty who are to remain in Peking as a Legation Guard. The officers and men for this guard are to be selected with special care on account of the character of their duties and the general dignity of the detail. The reason for hastening the exodus of our soldiers is to take the United States at once, as much as possible, out of the atmosphere of diplomatic intrigue which has settled around the Chinese capital. Our action will furnish to the Chinese Government on the one hand, and to the allied Powers on the other, a striking assurance of American good faith in dealing with the new difficulties which have arisen concerning China. Especially

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will our action set at rest the false and absurd assumption of certain European papers which suspect that because Russia has now suddenly seconded our efforts towards preventing further bloodshed in China, therefore we must in some way be involved in Russia's scheme to acquire additional territory in Asia. We may not be surprised that American papers should be referred to by greedy foreigners as "the Chinese press," but we are surprised when European journals talk about the "vacillating policy of the United States Government"—a charge as malicious as it is unfounded. Colonel Hay has taken pains, in every one of his frequent messages to our representatives in China, to emphasize the consistent American stand for Chinese commercial and territorial integrity. Our action of last week further emphasizes this position, since the protection of the American Legation at Peking can in no sense be taken as occupation of Chinese territory, and the guard cannot be used for any other purpose than to protect our Legation.

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Lord Wolseley on the British Army

A year and a half ago, Viscount Wolseley, then Commander-in-Chief of the British Army, in a memorandum to the Marquis of Salisbury, British Prime Minister, designated the office of Commander-in-Chief as a "fifth wheel to the coach." The same criticism has sometimes been applied to a similar position in the American army, and for like reasons. Last week, in the House of Lords, Viscount Wolseley, now ex-Commander-in-Chief, replied to a personal attack from Lord Lansdowne, declaring that such an attack had been made only to divert attention from the real question at issue in the breakdown of the War Office under Lord Lansdowne's management. The speaker protested against any attempt to throw blame upon him for mistakes made by the Government, claiming that, as far as South Africa was concerned, five years ago he had recommended the sending of additional troops thither, particularly recommending the strengthening of the Natal garrison. While he admitted that, in common with every other authority, he had underestimated the Boers' fighting powers, he had, three weeks before Mr. Kruger's declaration of war, urged Lord Lansdowne to send out an army corps, a cavalry division, and five battalions, in addition to the ten thousand troops already in South Africa. Such a course, in the opinion of many, would clearly have been provocative; Viscount Wolseley's previous advice was much more to the point. Regarding the position of Commander-in-Chief, the late incumbent felt that it meant hardly anything more than that of an advisory technician to the War Secretary. With the operations of generals in the field Lord Wolseley had little to do; these officers were quite independent of his control, and corresponded over his head with the War Office; in some cases he was not even consulted with regard to their selection. Lord Wolseley did not mention, however, that he had enjoyed undisputed control not only over the Intelligence Department, which broke down, but over the Mobilization Department, which did not. Mobilization is the one feature of the present war so successful as to challenge sincere admiration everywhere. Not merely did Lord Wolseley mobilize an army of 160,000 men, but in the space of a few weeks sent it fully equipped and safely to a field of battle more than seven thousand miles away from England.

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British vs. Russians in Asia

Last week rather alarming friction arose between the British and Russians at Tientsin, where the latter claimed some railway property by virtue of a concession alleged to have been granted by China since the Boxer disturbances began. This would reveal the existence on a small scale of what Russia has been endeavoring to do at wholesale in the private agreement for a practical protectorate over a large part of North China, even while negotiations were pending between China and the allied Powers, of which Russia is one. At Tientsin the Russians interfered with and stopped the construction of railway sidings by the British; the latter were reinforced by three companies of soldiers, whereupon the Russians intrenched. Finally, General Barrow, the British commander, fearful of precipitating a conflict which might be the opening of a gigantic struggle, left the Russian

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officials in possession, referring the dispute to Sir Ernest Satow, British Minister at Peking. The Russians, of course, are exulting over their easy victory. English views are reflected by the Liberal "Daily News" and by the Conservative "Standard." The first says: "That two of the greatest Eastern Powers should fight for a railway siding is inconsistent not only with civilization but sanity." Nevertheless, it does not dread that war will occur, because "there is no fear of Lord Salisbury going to war with Russia, for a good cause or a bad one. Russia is a great Empire, and is therefore a fit object for graceful concessions. She is not a small republic to be bullied and provoked." The "Standard" declares that—"If this is intended as a trial of strength, every consideration of policy and honor demands that we do not permit ourselves to be worsted. Unless we are shown to be technically and formally in the wrong, there is only one solution that we can accept. Russia, not to mince words, must be induced or compelled to retire, even if the whole resources of the British Empire should be needed to bring about that result."

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Count Cassini's Disavowal

Last week Count Cassini, Russian Ambassador at Washington, unofficially disavowed the reiterated charges that Russia would permanently hold the Chinese province of Manchuria. Count Cassini himself has seen long service in China, and is the author of the clever "Cassini Convention" under which Russia's first notable advance into Manchuria was made. In an interview with an Associated Press reporter he called attention to the Chinese invasion of Russian territory last summer. This invasion was of such a character, the Ambassador claimed, that Russia might then and there have declared war against China and taken Manchuria. "Such a course would have been justified by every principle of international law, and the right of Russia in this respect could not have been doubted by any other nation." Count Cassini added that "if Russia had been disposed to exercise this right, she had the military force on the ground ready to execute it. But Russia did not at that time take Manchuria, and in that very fact is the best answer to the present reports of Russia's purpose to absorb the province." Furthermore, Russian engineers had been driven away from work along the Trans-Siberian Railway, with its spur southward to Port Arthur. There was not the slightest question as to the right of Russia to construct the line across Chinese territory, and with this authority came the necessity of protecting it. Long ago The Outlook admitted Russia's need of an ice-free port on the Pacific; and then, when that was gained, the necessity of protection to her railway thither through Chinese territory. But neither the right to protect her railway nor the Chinese invasion of Russian territory gave the right to massacre thousands of Chinese. It is even believed by some that this very invasion was fomented by Russians to give them another reason for ultimately seizing Manchuria and Mongolia. Count Cassini says that as far back as August, 1900, the Russian Minister of Foreign Affairs announced the policy of Russia in regard to Manchuria. "In accordance with that declaration, it cannot be doubted that, *when order has been established in Manchuria*, and measures taken for the protection of railway construction, Russia will recall her troops, *unless new conditions are brought about by the action of other Powers*." Who is to be the judge as to when order is established in Manchuria, who the judge of the "new conditions brought about by the action of other Powers"? Russia?

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Sir Alfred Milner's Statesmanship

The rumor persists and is not denied that the coming amnesty to the Boers will comprise all combatants except Cape rebels, and that the Government will by loans assist in restocking farms. The London "Daily News" now adds that the new Crown Colony, announced by Mr. Chamberlain, will, on the advice of Sir Alfred Milner, include a Council of State made up of Boer leaders, both military and political, like Generals Botha and Meyer and Mr. Schalkburger. This tardy but admirable and practical policy is one which should have been proclaimed as soon as Lord Roberts's campaign was terminated; it might have saved some of the supposed necessity for reconcentra-

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tion and farm-burning. During the past week no more information was received regarding the reported negotiations between Sir Alfred Milner and Lord Kitchener on the one side and General Botha on the other, but it is announced that General De Wet has repudiated the peace negotiations believed to be in progress, declaring to the men under him that no terms except independence will be satisfactory. He has reached Senekal on his northward progress, and is thus nearing a district where he is likely to receive considerable reinforcement. Now that he is back in his own country it has become more difficult to operate against him. As soon as he is pressed, his commando dissolves, to meet again a few days later. At the same time, in the Orange River Colony, we find the Brandfort, Kroonstad, and Bloemfontein companies of ex-burghers now bearing arms under the British. They state that their object is not so much to operate against their former comrades as to defend their homes and property against marauding bands. If their example is followed, every town in the former Free State occupied by the British may become such a center of British influence. It may be added that thirteen thousand refugees are now within British lines. Further north, notable captures of men, cattle, rifles, and ammunition have been made by General French, and it is also announced that at last the railway from Pretoria to the sea at Lourenço Marques is clear of Boers. At Cape Town the bubonic plague is developing seriously, the total number of cases now approaching one hundred and fifty. In consequence, no more British troops are to be landed there for the present; they will disembark at Port Elizabeth and East London.

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Dr. Huntington on Gambling Last week the Rev. Dr. Huntington, of Grace Church, New York City, preached the annual sermon to the New England Society. In discussing the obligations which the early Puritans had left to their descendants the speaker touched especially upon the question of games of chance. "Is it possible," he asked, "that leaders of society lend themselves to the encouraging of amusements forbidden by the very law of the land?" While it may not be easy to form a theoretical argument against gambling, shipwrecked lives, as Dr. Huntington asserted, speak louder than any of them. "Is it true," he further questioned, "that hostesses of our higher circles let youths depart in poverty from drawing-rooms to which the hostesses themselves have invited them? Is it true that young women exhibit with pride jewels bought out of the profit of the gaming-table? What use is the raiding of pools and the like if such things as these go on behind doors which detectives dare not enter? . . . I have drawn illustrations from the lives of women. Why? Because . . . men are largely what women make them. . . . Nobody ever said a word against the Puritan's idea of womanhood, although the Puritan himself has been the object of many hard shots." Gambling has always been the fad of one kind of ultra-fashionable society. Long ago Thackeray drew attention to its vogue in England, declaring that "you were lucky if, going to a party, you escaped a footpad, and then, once there, escaped the gambling-tables of the Duchess." The main reason why gambling has been so successful in certain extremes of fashionable circles is that, on account of the limited nature of their mental resources, many members of those circles are at their wits' end to know how to amuse themselves. That is no reason why the degradation to which Dr. Huntington points should not receive the condemnation involved in his question: "Could anything be more vulgar? No, that is a weak word. Could anything be more infamous?" When a man like Dr. Huntington or Bishop Potter inveighs against such a social vice, we may be sure that there is special cause. These clergymen are not sensation-seekers; they report and comment on facts of which we may be certain they have assured knowledge.

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The Young Men's Christian Association Jubilee Next June, in Boston, the Jubilee Convention of the Young Men's Christian Association of North America will be held. While the first Young Men's Christian Association was organized in London fifty-seven years ago, the first Association in the western hemisphere was organized

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in Montreal in 1851, and the first in the United States a month later in Boston. It is appropriate, therefore, that the Jubilee should be held either in Boston or Montreal. It is expected that this Convention will be attended by about two thousand delegates. They will meet in the Mechanics' Building. Its hall has a seating capacity of seven thousand. In the Mechanics' Building there will be three distinct features—the Convention proper, the Social Exchange, and the Exhibit of the Growth of the American Associations during the fifty years of their history. This exhibit will contain material from the city, railway, student, colored, army and navy, and foreign associations. The first session will be set apart for the reception of the President of the United States, of Lord Strathcona, Lord High Commissioner for Canada, and of representatives of foreign governments. Section conferences will be held relating to the religious, physical, and boys' work, and to work among students and railway men. On Jubilee Day a tablet will be unveiled in the Old South Church Meeting-House, where the Boston Association was first organized. Following this commemorative service, a reception will be given to the delegates at the State House by the Governor of Massachusetts. There will be other meetings for delegates only, a mass-meeting for men only, and meetings for various discussions. On the day following the close of the Convention all the delegates will have an opportunity of participating in the excursion to Plymouth Rock, where an oration will be delivered upon "The Spirit of the Puritans—the Spirit of the Young Men of the Twentieth Century." Among the orators who will address the Convention we note the names of President McKinley, Lord Strathcona, Presidents Stanley Hall, of Clark University, Northrop, of the University of Minnesota, Slocum, of Colorado College, Faunce, of Brown University, Hall, of the Union Theological Seminary, and Washington, of Tuskegee Institute.

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The Young Women's Christian Association in New York City

For the past five years the Young Women's Christian Association of New York City has maintained an important neighborhood work at 453 West Forty-seventh Street, a notable addition to the list of Social Settlements in the metropolis. First of all, it provides a place where women and children may find a genuine home at rates suited to their earnings, and, secondly, it provides classes at nominal charges to fit young girls for self-support. A kindergarten, a library, and, above all, a Penny Provident station, are under the same home roof. The Penny Provident station has grown to be one of the largest in the city. Such has been the growth of this Settlement that the necessity to obtain larger and better quarters has become imperative. The Association has contracted, therefore, to pay thirty-six thousand dollars for the property at 458 and 460 West Forty-fourth Street. Four thousand dollars more will be needed for alterations and additional furniture. An appeal is made to secure this total of forty thousand dollars; and to this appeal there should be immediate and generous response. This particular work on the West Side of New York City represents the most necessary development of urban society, or of any society, for, as Charles L. Brace once said, it provides the mother-heart. Years ago, when A. T. Stewart built his great home for women, now the Park Avenue Hotel, he said to Mr. Brace, "I have built a home for a thousand girls. Now, how shall I run it?" Mr. Brace answered, "It can't be run. If you would help girls, you must make groups of homes with a mother-heart in each. You can't get mothering for a thousand girls out of the heart of one woman."

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The New Bishop of London

The late Bishop Creighton, of London, will be succeeded by the present Bishop of Stepney, Dr. Ingram. Though only forty-four years old, the Bishop-designate of London has already made a notable impression during the four years of his service as Bishop of Stepney—a part of the English metropolis corresponding somewhat to the East Side of New York City. American visitors to the social and religious settlements in London in the early nineties will recall the courteous and earnest head of Oxford House; it was appropriate that an Oxford man, who had been graduated at Keble College with honors, should be at the head of the

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noble institution which was an outgrowth of Oxford sentiment in general and that of Keble College in particular. A correspondent of the Boston "Transcript," who knew Dr. Ingram, wrote at that time:

> Oxford House, though under ecclesiastical management, has smoking-rooms and billiard-halls. "You can't get the workingman if you treat him like a baby," said Ingram. "You smoke, and he knows it. You play billiards, and he knows it. Why should you thrust upon him a Puritan regimen which you yourself despise? So of dancing and theatricals. You dance and you go to the theater; why should not the workingman also? We have dancing-classes and a dramatic society here at Oxford House. Our Communicants' Guild meets in the same room where we have our operettas and farces. Why shouldn't it? The finicky line is the secret of failure." Here, thought I, was fine practicality. The head of Oxford House thought likewise. "As soon as you insist on an artificial, hyper-ethical code of behavior," he continued, "you miss the very men you are after. You don't get the man from the alehouse and the low resort; instead you get the respectable citizen. In other words, you bestow your benefactions where they are least needed, not where they are most needed."

Dr. Ingram is becoming known by his books, "Work in Great Cities," "The Men who Crucify Christ," and especially by "Banners of the Christian Faith." In his every word the young Bishop shows an admirable union of intense spirituality, expressed, it is true, in rather High Church form, together with a beautiful breadth of ideal in his plans for social and institutional work. When informed of his nomination to the Diocese of London (which has often meant the succession to the Archbishopric of Canterbury), he indicated his conception of the dignity to which he was called as something quite opposed to the aloofness popularly associated with it. He found the opportunity for this indication in addressing a meeting of workingmen in Whitechapel, declaring that the first question he asked was whether he would be allowed to lease to others London House and Fulham Palace—the two metropolitan residences attached to the See of London. To his great regret, he was told that this was impossible. He then half-apologetically added that, as Bishop of London, he would be obliged to keep a carriage, but that if any of his audience happened to see him driving alone, he hoped they would give him a hail and he would give them a lift.

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The Simultaneous Mission The Free Churches of England have signalized the new century by a new forward movement. Their recent formation of the Federation of Churches, now being adopted in this country, has had its baptism, so to speak, in co-operative evangelistic work on a large scale under the name of "the simultaneous mission." For a week and more at a time, first in London and afterward in the towns throughout the country, the Baptist and Methodist, Congregational and Presbyterian Churches banded together for special religious services every day, at which the best preachers in the country discoursed upon the plainest truths of Christianity. The "Christian World" (London) fills a page with reports from the towns in which the mission was held in February. In Birmingham, where Dr. John Clifford, of London, gave daily addresses at noon to audiences of 1,200 to 1,500, the great Town Hall was besieged every evening by larger crowds than even the political gatherings of Mr. Chamberlain, and though overflow meetings were held in various places, hundreds were turned away. At Sheffield meetings were held at twenty-five centers, some at midnight for cabmen. The Rev. G. Campbell Morgan's meetings at Portsmouth were crowded, and some held in the Government dockyards were largely attended. Dr. R. F. Horton, of London, held large audiences of business men at Halifax and Bradford; at Cambridge the Guildhall was crowded every night to hear the Rev. Silvester Horne, of London. At Swindon, where the Great Western Railway has its shops, the workmen packed the place where the Rev. C. F. Aked, of Liverpool, preached nightly. In a number of towns the municipal authorities actively promoted the meetings. In some instances the Anglican clergy and laity assisted, notably Dean Fremantle at Ripon. An unexpected sympathy was shown in some towns by the publicans. At Cardiff they closed their bars for two hours to attend the meetings. At Brighton they posted the mission notices in the bar-rooms. The net result of it all seems to have been mainly upon

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the churches, knitting and girding them for another effort. In comparatively few places were non-church-goers reached. Arrangements are already on foot for another mission in 1902 in the theaters and public halls of London. A good beginning is felt to have been made by the arousing of the evangelistic spirit, in which denominational differences are submerged in a common zeal to proclaim the Gospel in its simplicity.

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A Missionary Honored

The public testimony borne by the Viceroy of India, Lord Curzon, to the noble service performed by American missionaries in the relief of the victims of the plague and the famine has been emphasized by one of the last official acts of Queen Victoria. Her Majesty conferred the Kaisar' i' Hind gold medal upon the Rev. Robert A. Hume, D.D., in recognition of his work as the executive secretary of the Americo-Indian Relief Committee in the distribution of the funds received from the United States. This medal is conferred only upon persons who have rendered some pre-eminent public service, and not more than half a dozen have ever been thus rewarded. In the honor thus awarded to their leader the whole corps of his missionary associates virtually share, as they shared his arduous work of beneficence. Dr. Hume's station is at Ahmednagar, a short distance eastward from Bombay. Since the time when some mistaken people were urgent that he should not be allowed to continue his work there, because they suspected him of lax views respecting the future destiny of heathen, there has been steadily increasing cause for satisfaction that their counsels were overruled.

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At the Bottom of the Sea

The Government is at last in possession of a geography of the bottom of the Pacific Ocean. For nearly a year a naval vessel, the Nero, has been engaged in a survey of a possible route of a cable which will connect this country with our new island possessions and with the Asiatic continent. The undertaking was one of the most important allotted to naval hydrographers. They have performed their work so well that the Government is in possession of all the technical facts necessary to the laying of a submarine telegraph cable from San Francisco to Hawaii, to Guam, to the Philippines, and so on to Yokohama or Hong Kong. There had been previously a survey of a cable route between San Francisco and Honolulu, so that all that was necessary was the discovery of a practicable path for a cable from the Hawaiian Islands to Guam, the Philippines, and to Japan. There had been some doubt whether a cable route was feasible in the Pacific Ocean, but the bad places have been located and a suitable route has been indicated. In the prosecution of that important work some interesting discoveries were made by the officers on board the Nero. For one thing, they came across a well-nigh bottomless pit in the ocean. It holds the record for ocean depths, and now bears the name of "Nero Deep." Some years ago, off the Japanese coast, the Japanese Deep was located. It held the record for many years until a greater depth was discovered by some English hydrographers in the South Pacific Ocean. The Nero Deep lies on the route between the Midway Islands and Guam, not far to the eastward of the latter. A previous survey had indicated that the abyss was at least 4,900 fathoms deep. On the former trip of the Nero, all the sounding-wire on the reel, 4,913 fathoms, was unwound without reaching bottom. It was in this vicinity that the Nero since made the two deepest casts and took the two deepest water temperatures ever recorded. The depths found were 5,160 fathoms and 5,269 fathoms, and the temperatures were 35.9° F. at 5,070, and 36° F. at 5,101 fathoms. The Nero surveyors found that from Honolulu to the Midway Islands there exists a level plain of soft mud at a general depth of about 2,700 fathoms, affording an ideal route for a cable. The bed of the ocean between the Midway Islands and Guam is another great level plaln from 3,100 to 3,200 fathoms deep. The path of the cable over this plain, however, will be interrupted by submarine reefs and mountain ranges. Between Guam and the Philippines the bed of the ocean is even less regular. A low mountain range was discovered, and the bottom appeared to be of an undulating nature without sharply

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defined hills or valleys. The road between Guam and Yokohama encounters a submarine mountain range which, the experts say, apparently connects the range extending from the coast of Japan to the Bonin Islands with that of the Ladrone Islands. It was while crossing this range that a monster peak rising to within 480 fathoms of the surface was discovered. This peak has been likened in size and shape to the Japanese volcano Fujiyama. The greatest difficulty was experienced in finding a suitable path to cross this mountain range. The Nero was occupied for nearly nine months on the work, and in the ten months in which she was actually at sea she steamed in all 29,283 knots, and occupied 2,074 sounding stations in the entire survey, distributed over a total of 6,144 knots.

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Ex-President Harrison

Ex-President Harrison could ill be spared from American public life. He was one of the few men, like Mr. Cleveland, who have a long and extended experience behind them, and, in the full possession of that experience and of their own faculties, are in a position to render disinterested and high-class service to a country which has practically no leisure class, and whose working public men must be in a large measure its political philosophers. Mr. Harrison was in many respects a typical American; the dignity of his life finding its expression, not in any conformity to establish usage or traditionary occupations, but rather in the simplicity, ability, and integrity with which his work was done.

The position of an ex-President is in many respects an anomalous one; and when Mr. Harrison resumed the active practice of his profession after retiring from the highest position in the Government, it seemed to a good many as if he were going back into the dust of the arena after having occupied an altitude above the tumult and turmoil of business life. It was after his retirement, however, that Mr. Harrison secured the largest and most satisfactory rewards for his public service—the affection and the admiration of the country. He was not, like Jefferson, a statesman by instinct, by association, and by habit; that is to say, he did not give up his entire time to the study of great public questions and to wide and incessant correspondence in regard to these questions; but he carried into his later life, not only the distinction of the great position which he had held, but the authority which comes from contact with public affairs over a long period of time and in the most exalted position, and from a universal recognition of the fact that his entire treatment of public affairs had been untainted by any kind of greed. Many of the members of his own party have not agreed with him in his interpretation of recent events, but his utterances have had very great weight even with those who differed with him most widely; and the fact that he antagonized a Republican administration on weighty matters of foreign policy was not made the occasion for an assault upon his principles or his spirit. On the contrary, his position was universally regarded as that of an independent critic whose motives were above suspicion, and whose ability and experience alike qualified him to speak with authority on public affairs.

General Harrison had behind him a line of ancestors who had rendered great services to the country. His great-grandfather was a signer of the Declaration of Independence, a member of Congress, and three times Governor of Virginia; his grandfather, William Henry Harrison, was in public service for half a century, as a member of both houses of Congress, as a Foreign Minister, and as President of the United States; and his father, John Scott Harrison, was a member of Congress. Coming from such a stock, he seemed to inherit an aptitude for public affairs and a tireless energy of character, without those other qualities which often descend from a prominent ancestry. Although not a man of popular instincts nor of popular gifts in the usual sense of the word, he was a man of the people. His advantages were far greater than those of Lincoln, but his boyhood had the same training in the fundamental habits of a working life. He came at the time when the people of the Ohio Valley were passing out of the pioneer stage. There are more colleges in Ohio than there are universities in Germany, and many of these colleges are still, as in the time of General Harrison's boyhood, institutions of narrow resources;

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but they have represented a passionate desire for education, and they have stood symbolically for that door which the men of the Central West have always kept wide open, and through which so many of them have passed to distinction and to great public service.

The education which Mr. Harrison received at Miami University was supplemented by a habit of lifelong study, which was made more fruitful by his concentration of will and the intensity and fixedness of his purpose. His success at the bar came early, and to the very end he was devoted to his profession. When the Civil War called him away, he showed in active service intrepidity, resourcefulness, courage, and skill; he was a disciplinarian and organizer as well as a leader. As soon as the war ended he returned to the practice of his profession, as he went back to it later in life when his period of service in the highest office was concluded. His integrity was above question, his ability was conceded even by his political enemies, and, although he was a strong partisan by nature and by conviction, he probably did nothing in the whole course of his career against his conscience. He was quite capable of antagonizing the strongest men of his party, if impelled to do so by a sense of duty. In the long currency fight he stood from beginning to end on the conservative side, opposing the silver movement at a time when it promised to carry the Republican party with it. He was a firm rather than a gracious man; a capable rather than an original man; a man of statesmanlike qualities rather than a man of statesmanlike insight; an able and at times a dominating politician, without being an effective or inspiring leader.

It is highly creditable to American democracy that a man devoid of the gifts which usually attract the multitude, and at times so tactless in dealing with his own party, should have held for so many years so prominent a place in public affairs, and should have been advanced to the highest office, not only without the arts of the demagogue, but without any of the gifts of a popular politician. General Harrison's success was the victory of integrity, ability, courage, and capacity for work. He went with his party, but he never was afraid to tell his party that it was in the wrong. He had the confidence of the people, but he never attempted to hoodwink them, to flatter them, or even to persuade them. The success of such a man is always wholesome, not only in itself but as an indication of the essential soundness of public sentiment.

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Cuba

The New York "Evening Post" is authority for the statement that of the entire religious press of the country, so far as it has been heard from, the New York "Independent" is the only one which does not indicate its approval, by its speech or by its silence, of the Congressional action in the matter of Cuba. But for this paragraph we should never have guessed that the New York "Evening Post" read the religious press; but we are glad to accept its statement as evidence that the Christian people of the country, as represented by their newspapers, are intellectually and morally sane. We mean no disrespect to those who take a different view, in saying that to withdraw from Cuba without demanding guarantees that what we fought for shall not recklessly be thrown away would be neither wise policy nor good morals. We owe it alike to the heroic dead and to the otherwise defenseless living to demand such guarantees.

The object of the war with Spain was threefold: to secure Cuba's independence; to secure Cuba's freedom; and to safeguard our own rights and interests imperiled by Spain's despotic policy. We have made Cuba independent of Spain, but this does not of itself secure Cuba's independence nor make Cuba free. As The Outlook has frequently reminded its readers, freedom and independence are not synonymous. Canada is free and is not independent; Russia is independent and is not free. Our demand that Cuba shall, by treaty, agree with us that she will not directly alienate her territory to a foreign power, nor indirectly alienate it by incurring debts which she cannot pay, nor object to our intervention if it becomes necessary in order to protect both her independence and her freedom if either is threatened by a foreign foe or a domestic revolution, is not a violation of good faith. These

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guarantees Congress believed to be necessary to secure and preserve the independence and liberty of Cuba for which we have given, without hope of reward, both treasure and blood. Whether they are necessary or not is a perfectly proper subject for debate; but it is not proper to characterize the demand as a breach of National pledges. They are an attempt to complete the fulfillment of National pledges. The accompanying demand that lawful rights acquired during our military government shall be respected, and plans of sanitation which are as necessary to protect American as Cuban health shall not be abandoned without the substitution of something as good, is necessary as a protection of our rights and interests, for which in part we went to war with Spain, and for which, if need be, we should be justified in going to war with Cuba. It is to the credit of the religious press of the United States, and of the American intelligence and conscience which that press represents, that it accepts and acts upon this view of the case with such practical unanimity.

And it is to the credit of the Cuban people that thus far they have indicated a purpose to give to these demands a rational and deliberate consideration. In their exemption from hysteria they have set an example which might well be emulated by that portion of the American press which opposed the war for the liberation of Cuba in the outset, and therefore naturally opposes the policy which proposes to secure both for Cuba and for America the results of that war. The New York "Evening Post" exults at the report that the Cuban delegates are opposed to the acceptance of the proposals of Congress, and wants to know what next.

This morning's Havana despatches show that the delegates are almost unanimously against such a surrender of Cuban independence. The question is, What are we going to do next? Shall we despatch a squadron to enforce our Cuban ultimatum as we did in the case of our Spanish ultimatum?

It can see but one alternative—another war.

It is not enough for us to have threatened force; we must use force. Military compulsion of a people who, we solemnly vowed, were free and independent, and over whom we swore to high heaven we would never attempt to exercise "control," is clearly the next step which the President will have to take.

This is what we call hysteria. What do civilized nations generally do when one makes a proposition and the other declines it? They appoint Commissioners, who endeavor to come to an agreement. This, we assume, is what will be done in the present case, provided the Cuban delegates, stirred up by papers like the New York "Evening Post," decline to grant the guarantees which the American Congress has asked of Cuba. The American and Cuban representatives will meet, confer, and compare views. The Cubans will endeavor to do whatever may be necessary in the view of Americans to conserve American honor. The Americans will endeavor to do whatever may be necessary to allay Cuban fears of American imperialism. If they meet in this spirit, and journals which are capable of doing better things do not succeed in stirring up bad blood by crying to the two peoples "St'boy," the questions at issue will be solved with peace and honor to all concerned. If they are not so solved, it will be because "peace at any price" organs have succeeded in stirring up a war spirit in one or both communities.

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A Lesson in Public Vigilance

The passage of the Ramapo Repeal Bill by both branches of the New York Legislature seems to give a triumphant end to the long struggle to free the people of New York State from the grasp of a chartered water monopoly. The outcome is indeed cause for congratulation, but the occasion furnishes still greater cause for sober consideration of the dangers passed through and those which still remain.

The act of 1895 giving the Ramapo Company its preposterous power to go anywhere into the State and purchase, with or without the owner's consent, all water rights not in actual use, was pushed through the Legislature under a title purporting to "define and *limit*" the powers of the Ramapo Company. Eminently reputable men high in the counsels of the dominant party were the chief sponsors

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for the bill, and these had the support of equally influential men in the minority party, and the bill was passed and signed without critical examination from any quarter.

This was the first step in the conspiracy. The next was even more daring. Having obtained for a private corporation greater powers to condemn watersheds than any public corporation should have, the Ramapo managers next took away from New York City the limited powers it previously possessed. The Greater New York Charter Commission had among its members the President and the ex-President of the Ramapo Company, and the charter which they aided in drafting was found to have withheld from the greater city any power to acquire water rights under condemnation proceedings. This step also was taken without the public's dreaming that it was being robbed.

The third step in the conspiracy was equally daring and almost equally successful. A contract was favorably reported to the city authorities giving the Ramapo Company $5,000,000 a year for forty years to bring to the outskirts of the city an amount of water which it now secures and distributes throughout its borders for $2,000,000 a year. The net loss to the city from this contract would have aggregated in the forty years $145,000,000! At this stage, however, the attention of Comptroller Coler was called to the enormity of the outrage about to be consummated, and the Comptroller, by a determined fight not only against the Ramapo Company, but against the powers dominant in his own party machine, prevented the signing of the contract until the whole city had been aroused to its significance.

The arousing of the city of course made impossible the ratification of the scandalous contract so long as the city remained aroused, but it was only the beginning of the conflict to avert the ever-threatening danger of a similar public robbery. The press of the city and public bodies of every description demanded the immediate repeal of the Ramapo charter, and the immediate restoration of the city's right to acquire needed watersheds under condemnation proceedings. Yet this universal public demand did not secure from the Legislature last winter either of these enactments. All the Legislature would do was to pass an act making more difficult the smuggling through of a new contract betraying the city's interests.

At this point the greatest danger of all arose—the danger of renewed public apathy. The public no longer feared immediate robbery; the situation no longer contained sensational aspects; and press and people were disposed to turn attention to other matters. Fortunately, however, one public-spirited body, the Merchants' Association, made the public's fight its own, and spent thousands of dollars in gathering and publishing facts proving the continuance of the Ramapo peril, and the absolute need of restoring to the people of New York City and State the power to supply themselves with water without dependence upon a chartered monopoly. The work of this Association was supplemented by that done by Comptroller Coler and one or two supporters, who spent other thousands of dollars on a suit attacking the constitutionality of the Ramapo Company's flagrant charter. The suit has not been decided, but its presence in the courts has hampered the Company in the sale of securities with which to acquire the millions needed to obtain new options on watersheds and defeat the public agitation.

When the present Legislature assembled, intelligent people in all parts of the State had begun to understand that the water rights they would need in the future, as well as those needed by New York City, were endangered by the Ramapo charter. In spite of this, however, the fight for repeal has been a difficult one. New York City soon obtained the restoration of its former right to acquire watersheds not likely to be needed by other towns for their water supply, but there was an unexplained reluctance to pass the repeal bill demanded by the public interest. This bill does not attempt to take away from the Ramapo Company any property rights it has already acquired, but merely prevents its going on condemning watersheds under its almost unlimited powers. The supporters of this bill are absolutely confident of its constitutionality, and point out that its opponents, who denied its constitutionality, offered as a substitute a measure which was clearly unconstitutional. "If the repeal bill were unconstitutional," Comptroller Coler shrewdly observes, "the opposition would be glad to have it

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pass." Instead of letting it pass, however, they fought it with all their vigor in each house, and finally passed it in each under different names, so that every legislator could claim to have voted for it, and yet it was not made law. Last week the Senate Committee having it in charge voted for a week's delay, and this delay again threatened death; but the supporters of the bill showed that the Republican party was in danger if the bill failed, after the Democrats had given their united though tardy indorsement to it; and the measure finally passed. With the Governor's signature it will become law. But with its constitutionality still open to attack, and the Company able and determined to watch for new opportunities with future Legislatures, the need of the hour is not so much congratulation as a deepened sense that eternal public vigilance is the price of public liberty.

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Example and Philosophy

Mr. Andrew Carnegie did not retire from active business without giving practical demonstration to his interpretation of the trusteeship of wealth. During the past winter his gifts to libraries have been so numerous that they have in many cases escaped newspaper enumeration, and he has now signalized the closing of his career as an active man of business by a gift of $5,000,000; the income of $1,000,000 to be expended in maintaining the libraries which he has already built for the operatives and employees in the employment of the Carnegie Works at Braddock, Homestead, and Duquesne; and the income of $4,000,000 to be used for the employees of the company who may be injured in its service, for those dependent upon employees who may be killed in its service, and for small pensions to faithful employees of the company who, after long service, need help in old age. No emphasis need be laid upon the magnitude of this gift; that which gives such gifts significance and value is not their amount, but the revelation of the spirit of the donor. It has come in the way of Mr. Carnegie to give more generously than almost any other private person in the history of the world; probably if he lives to old age he will hold the foremost place among public donors. The magnitude of his gifts counts immensely in the area of public helpfulness and service which he is able to cover, but far more significant is the attitude of the giver; his resolute, consistent, and persistent illustration of the principle that wealth is a trust, and that the man who acquires wealth acquires it under conditions which lay upon him the moral obligation of sharing with the community in which his fortunes are made, and with humanity at large, in practical forms, the benefits of his own prosperity.

At a time when the relations of labor and of capital are being slowly and painfully worked out through many harsh experiences, and with much revelation of selfishness on one side and shortsightedness and lack of self-control on the other, Mr. Carnegie's example is like a great light which shines for the illumination of the workingman and the capitalist alike; by which the capitalist may read plainly his duty of doing something more f r his employees than paying them a fixed wage at the end of the week, and the employee may learn that neither partner in the great copartnership of the world's work is wholly selfish and indifferent to the interests of his fellow-partner. This great capitalist has borne witness to the joint copartnership of capital and labor.

Mr. Carnegie accompanied his gift by a letter to the people of Pittsburg which is excellent reading, not only for substance of doctrine, but for directness and simplicity of form. In that letter he expresses his personal affection for the city in which his fortunes have been made; declares that change and separation from old associations and employees have brought him keen pain, but that his interest in the great concerns with which he has been associated will be keener than ever; that he will have more time to devote to the Institute and the Technical School "which are in the higher domain of Pittsburg's life, and these I have long seen to be my chief work, the field in which I can do the greatest, because the highest, good for Pittsburg." Then follows a sentence which ought to give hope to those who believe that the moneyed men of America are dead in the trespasses and sins of a sordid commercialism: "The share which I have had in the material development

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of our city may be considered only the foundation on which the things of the spirit are built, and, in taking the proceeds of the material to develop the things of the spiritual world, I feel that I am pursuing the ideal path of life and duty."

To men of affairs everywhere in this great commercial society, with its intense activity and its rigorous demands on health, strength, and brain-power, Mr. Carnegie, in a few happy words, presents a scheme of life worthy of careful study:

> My resolve was made in youth to retire before old age. From what I have seen around me I cannot doubt the wisdom of this course, although the change is great, even serious, and seldom brings the happiness expected. But this was because so many, having abundance to retire upon, have so little to retire to. The fathers in olden days taught that a man should have time before the end of his career for the "making of his soul." I have always felt that old age should be spent, not, as the Scotch say, in "making mickle mair," but in making a good use of what has been acquired, and I hope my friends of Pittsburg will approve of my action in retiring while still in full health and vigor, and I can reasonably expect many years for usefulness in fields which have other than personal aims.

The rapidity and largeness of Mr. Carnegie's gifts are illustrated by the fact that the above editorial had not yet been put in type before it was announced that he had given another $1,000,000 to the city of St. Louis for a city library building, and $5,200,000 to the city of New York for sixty-five branch library buildings to be connected with the central library which the city is now engaged in providing, the only condition of the gifts being that the city in each case provide the sites and guarantee a fund adequate for the maintenance of the libraries. Mr. Schieren, ex-Mayor of Brooklyn, has already promised to provide a site for one of these library buildings in Brooklyn, and other private citizens may be expected to follow his example. The Mayor of New York has promised his co-operation in securing the necessary action from the city, and the Governor of the State his co-operation in securing the necessary legislation, if legislation is required. In fact, one of the benefits, and not the least of them, of Mr. Carnegie's gifts is the spirit which it evokes in others, who are ready to co-operate in public service when the way is opened for making that service truly effectual. The impetus which Mr. Carnegie has given to public education through public libraries is one the results of which will far transcend his direct pecuniary gifts, extensive as they are. Democracy rarely takes the initiative, but rarely fails to follow when the initiative is taken by an individual who proves the value of an experiment at his own risk. Mr. Carnegie, by his widely scattered gifts, is setting a pace for the country which it never would have taken of itself, but which, once taken, it will never abandon.

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A Layman to Laymen

In the primitive church the meetings were an intermingling of the social with the religious—at least often so. They were held in a private house; there was supper, which often ended with a special memorial of the last supper eaten by Christ with his disciples. Then the speaking and singing began. There was neither a paid choir nor a paid ministry. There was nothing official in or about the service. Any one who had anything to say spoke. Sometimes the talk, for it could hardly be called an address, was a reminiscence of the life of Christ; sometimes it was a warning of impending peril, news from the brethren in some other city, an outline of a duty to be performed, a call to courage or to hope. We do not see any reason why this primitive fashion might not be pursued in our time, with modifications adapting to the changed circumstances. Why should church meetings always be formal and official? Why should we always sit in solemn silence waiting for the service to begin? always conduct it according to one pattern? always dissociate the religious service from the joyous, cheerful, informal social gathering?

These reflections are suggested by a meeting quite in the spirit of the primitive church, held a few weeks since in the supper-room of a Boston hotel by the Men's Club of the Old South Church. There was half an hour of social intercourse; then an hour of supper; then an hour of speaking. The speaking was not without some Attic salt of wit, but it was not of the effervescing and anecdotical style. There were three speakers—two

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clergymen, one layman. We say nothing in derogation of the clergymen in saying that the layman's address was the address of the evening. This was partly because he was a layman, and his practical counsel to the hundred young men before him was born of his own practical business experience. The speaker was Mr. Lucius Tuttle, the President of the Boston and Maine Railroad. He kindly consented, at our request, to reduce his extemporaneous counsel to writing; here it is:

I am asked to say something in the nature of advice to a representative body of the business men of New England. You are to be—some of you are to-day—the business men of the next twenty-five years of the city of Boston. What are some of the things that I ought to ask you to consider?

Among the first, I advise every man who is forming his character for a business life—and very few men do this until they have reached the age of thirty-five or forty years—to cultivate the power of observation. You will find men tumbling through life, falling over stones and sticks every day, but never discovering that there is anything in the way of their progress until they bump their noses against the obstruction. When a man passes through a street, he ought to see everything of importance in that street, and to cultivate the habit of finding out why it is there and what it is for.

Let every man in public or private business, whether he is working for himself or for another, a little more than fill the position he occupies. When he does that, and has established the fact that he can a little more than fill that position, a wider one will open to him, and then he will have an opportunity to a little more than fill that, and he will go onward and upward until he finally reaches the highest step in his profession or calling.

Establish methodical habits in your business as well as in your private life. If in the office of a business man you find him stirring up a desk heaped with papers to find the particular one he wants, you can make up your mind that he must have exceptional ability if he is the most successful man in his class. Have "a place for everything, and everything in its place," in the broadest sense.

Another important thing is personal cleanliness. The man who adopts the habit of physical cleanliness is more than likely to be morally clean, and I would prefer to see one lean toward fastidiousness rather than to be slovenly in his habits. Dr. Johnson was a great man, but his well-known slovenly habits added nothing to his greatness, and I think he would have been a more agreeable companion and associate to his friends if he had been a little less slovenly in his personal habits.

Cultivate decision of character in everything: the ability to say "YES" or to say "NO," and to do it on the spot. The man who takes too much time in deciding things, fearing that he may decide wrong, will get ahead slowly, if at all.

Do not ask too much advice of friends. Learn to form your own opinions and to make your own decisions. You probably know the man who is continually running about among his friends asking their opinion upon some project that he has under consideration; you also know that whatever advice he receives is of the most perfunctory kind and is worth little or nothing. Such men seldom succeed.

Cultivate and develop the habit of reading good books and of thinking. There are few men who cannot find the time somewhere in each twenty-four hours to read something that an abler person has put upon the printed page.

You will have to do with the employment of others. Exercise a great deal of charity and leniency toward their mistakes and errors. You may find that a young man in your employ is leaning toward the wrong fork in the road, and has perhaps passed a little beyond it, and there may seem to be good reason for your saying that you want him no longer in your service. Do not do that until you have found out whether he has gone so far beyond the wrong fork of the road that he cannot be brought back and put right.

Above all, be patient and be a plodder. Patience and plodding will, as a rule, accomplish anything in this world. There is occasionally a sky-rocket whose success seems to disprove the truth of this advice, but he is pretty apt to have the proverbial stick attached to him.

Remember that money is not everything, yet—although the love of it is properly called the "root of all evil"—I am sure that the desire to get money for proper uses is the foundation of all commercial and social advancement. To *make* money is laudable. To originate that which gives employment to a large number of persons where none were hitherto employed is *making* money in the commendable sense. To accumulate money for the mere pleasure of having it is another and quite different thing; but remember this, you should not expect to make or accumulate as much money in five years as your fathers and grandfathers did in forty.

This illustration of how to reach young men with good ethical counsel is worth consideration and imitation. If men will not come to a church service, perhaps they will come to a church club. If they will not come to hear a minister preach, perhaps they will come to hear a layman talk. A great many men will regard this counsel coming from a successful business man who would not listen to it if it came from a clergyman. We are glad of the permission to introduce Mr. Tuttle to a larger circle than that of the Old South Club. We advise any young man who reads this article, and who is not too old or too wise to learn from others, to cut Mr. Tuttle's practical counsel out of this paper and put it in his pocketbook for future reference.

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Two Westernized Orientals

By George Lynch

WHEN I went through southern China in October for the purpose of seeing something of the Rebellion, which was in progress near Canton, I was perpetually hearing of Sun-Yat-Sen. He was the organizer, the invisible leader, the strange, mysterious personality whose power was working it all. Yet no one could tell his exact whereabouts. Sometimes one heard that he was in Formosa, sometimes that he was in Hongkong in disguise, sometimes that he was in a district close to that in which the Rebellion was in progress and which would shortly also flare up in insurrection. He was the man, it may be recollected, who some years ago was kidnapped in London, imprisoned in the Chinese Legation, and released only after a strong protest from Lord Salisbury. It was only after I reached Japan, after having given up all hope of meeting him, that I learned that he was then living in Yokohama, under an assumed name. In reply to a request for a personal interview, I had a courteous reply written in perfect English, making an appointment for that evening. He was living in a house in the Chinese quarter. Passing through a strange labyrinth of lanes, I stopped opposite a gloomy-looking house in a dark street. No lights were visible in front of the house, but on knocking I found Mr. "Nakayama" was expecting me. I followed a tall, well-built Chinaman down a dark passage and passed several doors which were closed behind us. I was shown into a brilliantly lighted room, and as I entered, a short young man, dressed in European clothes, stepped forward, from a table around which were seated a number of Chinamen in native costume, with outstretched hand to greet me. At first sight one would take him for a Japanese, slightly built, with pointed black mustache and bright dark eyes. His manner was brisk, and the grasp of his lithe, shapely hand was firm, with a lingerage of Oriental caress in it. The room was plainly furnished with European chairs, tables, and bookcases which were well stocked with English and French books and periodicals. They all related to warfare, munitions of war, history, or political economy. He had all the latest publications on these subjects—the last edition of Block's book on "Modern Warfare and Weapons," Clery's "Minor Tactics," apparently every book that has been written on the Boer war, besides several technical works on explosives and projectiles. He had no reluctance to speak about the rebellion which he had lately organized. He brought down maps and pointed out the places where engagements were fought, and the line of march of the rebels. He explained that they had failed only for want of ammunition, which they expected to receive from a Japanese contractor who had swindled them.

"We are not in the least depressed," said Sun-Yat-Sen, "over the result. Quite the reverse, in fact, as it shows us how easily the Imperial troops can be defeated, as soon as our men are properly armed and prepared for a great effort." He then went on to give me the details of the insurrection. The fighting lasted only twenty days. He commenced with less than six hundred men. They had only three hundred rifles with thirty rounds of ammunition each. Yet within ten days they had captured a thousand rifles from the Imperial troops, and their numbers had increased from six hundred to twenty thousand before the end of the twenty days. The first engagement was fought near Sawan, close to the frontier of the new British territory opposite Hongkong. The frontier was policed by the British, and there was considerable apprehension on the part of the rebels that the British might take sides with the Imperial forces. For this reason they marched in a north-easterly direction, and fought twelve engagements between Sawan and Santotsuk, in all of which they were victorious. At the latter place their ammunition was completely exhausted. They had fired their last cartridge, and so it appeared to them impossible to keep the field, and they quietly dispersed to their homes. "But even then they would not have disbanded, but would have continued on without ammunition, if I could but have reached them

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in time," said Sen; "but I was busy in a neighboring part of the country making preparations there, and so they dispersed." Altogether the rebels lost only five men killed, while the Imperial troops lost five hundred, and one hundred taken prisoners. They captured two important towns and several villages, and as they never permitted any looting or incendiarism, the people rapidly became well disposed towards them.

"Here is the leader of the vanguard of our little army," said Sen, as a handsome young Chinaman entered the room. Although the Chinese native dress does not give a military appearance, there was a soldierly look about this fellow, with his clear bold eyes, restrained energy of movement, and the firm grasp of the hand which he held out as we were introduced. These men were of a different type altogether from the slouchy, opium-smoking officers of the Imperial troops that I had met in their comic barracks and parade-grounds at Canton, who seemed to lull listlessly through the perfunctory performance, or neglect, of their duties. These rebel leaders were live men. After hearing from Sen the history of this little campaign, I asked him if he saw no prospect of reform in China short of a revolution. He replied that "any one who knows the Chinese Court, and knows the people by whom the Emperor is surrounded and influenced, must know that he is powerless for effectively carrying out the drastic reforms necessary." Sun-Yat-Sen's ambition, and that of his friends, is to carry out a revolution similar to that which took place in Japan thirty years ago. The Japanesing of China is what they want. He talked earnestly on this subject, with complete conviction. To my inquiry as to whether the people of China would be as ready to change as the Japanese, he replied that they certainly would, if they were led and directed by their natural leaders. The great mass of the people would do as they were bid; and then he waxed almost enthusiastic, despite his reserve of manner, on the superiority of his countrymen over the Japanese—their superior intelligence, their capability of copying and learning new things and picking up new ideas. "What the Japanese have taken thirty years to accomplish would not take us longer than fifteen." And he gave various examples of different arts and industries in support of his contention. Here flashed out the masterful conviction of the little man, which imparted itself with a sort of magnetic iridescence to his hearers. One felt it was a live man talking about what he knew. It seemed less the enunciation of a theory than the luminous statement of a fact. He talked long and interestingly of his aims and projects. He has a good following of what he calls modernized young Chinamen, who have been educated in England, in Honolulu, and in Japan, and among them men who are sufficiently wealthy to supply the requisite funds when the time comes for what they believe to be the only salvation of their country.

"The beginning of our next effort will be the most difficult part," he said—"the time when an outbreak or insurrection is growing into the magnitude of a revolution." He hopes that Westerners will stand aside neutral and will not interfere.

"It is certainly a great ambition," I remarked.

"Yes," he said slowly, puffing out a great cloud of cigar-smoke and beginning to pace the room. "It is worth giving one life for." Then he went on to speak of China, its vastness, its immense population, its undeveloped resources, and the possibilities that the future holds for it, if there comes a great awakening like that which came to Japan.

My suggestion of the development of a real "yellow peril" on the fulfillment of his aspirations brought the answer that the Chinese were essentially a peaceful and not a warlike people. "We have reached the position," he said, "that you are commencing to endeavor to attain by means of your Hague Conference. The only possible yellow peril would be in the form of industrial competition; but the standard of comfort and the rate of wages would rise so rapidly under altered conditions that Chinese labor would no longer undersell the rest of the world." He instanced Japan, with the rapid advance of wages and prices there during the last thirty years. "What do you think of the modernized Chinaman?" he said, laughingly. "I expect you have not met many of us, although there are more than you would imagine in America and Japan who

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are all animated by the same hopes and aspirations."

Seldom have I met a more interesting personality. There was that inexplicable something about him that stamped him as a leader of men, a personal magnetism about him that affected one strangely, a singleness of purpose to the end for which he was devoting his life that compelled admiration. And surely never had a patriot a task before him that appealed more grandly to the imagination. Here is the oldest empire the world has ever seen, with four hundred millions of people waiting for a great awakening of the ambition to take what is best in Western civilization for the improvement of their own, for the protection of their national existence and the progressive development of their national life. A federal or a republican form of government is what Sun-Yat-Sen wishes to substitute for the Imperial rule; and, as he said, the times are ripening for the change, when the foreigners have looted the capital, outraged the gods, and when the Imperial prestige has been shattered and the sacred precincts of the palace itself in the heart of Peking desecrated by the feet of invaders. More unlikely things have happened in history than that this vigorous, determined man should one day occupy the yellow-roofed palace at Peking, in place of the weak, impotent, sonless young Emperor, as President of the United States of China.

Count Okuma, whom I had the pleasure of meeting a few days later, was a very interesting study in comparison with Sun-Yat-Sen. Here was an old man who had watched his country taking up and adopting that garb of Western civilization which it was the ambition of the other to see his own take up and adopt. The enthusiasm with which he embarked in the westernizing of Japan was in no way diminished, and he seemed in every way satisfied with the results so far as they have gone. Count Okuma, once Prime Minister and now leader of the opposition, lives in a palace-like house, surrounded by a magnificent garden, in one of the environs of Tokio. In many ways he has been likened to Mr. Gladstone, and is regarded as "the Grand Old Man" of Japan. His likeness to Gladstone is to be found even in the detail that, while the pastime of his prototype was felling trees, that of Count Okuma takes the form of chopping up wood. He might be likened to Mr. Chamberlain also in his fancy for orchids, of which he possesses one of the most beautiful collections in the world. Into a room furnished in the European style, though the genuine Japanese artistic feeling prevented its being overcrowded by ornament, the old, white-haired man entered leaning on a stick, as a wooden leg now takes the place of one which was blown off by a bomb thrown at him during the agitations over the revision of the treaties. He spoke with satisfaction of the reports which he had heard of the conduct of the Japanese troops in China in comparison with their Western allies. He spoke enthusiastically of what he called the fighting spirit of old Japan, which still as ardently as ever animated every one of her soldiers. Passing from that to a discussion of the probable outcome of events in China, he immediately referred to the occupation and practical annexation of Manchuria by the Russians. Any protestations of theirs to the contrary notwithstanding, it was his firm conviction that now they were in practical occupation and were determined to remain there. He said that it would be the wish of the Japanese to invite the Russians to leave in the same way that they had been invited by the Russians to leave China after their victorious campaign, but that it would be impossible for them to take upon themselves to do so unless they were supported by at least one other Power, such as the United States or England. It was, in his opinion, paramount in the interest of peace in the Orient that a firm message of "Hands off Manchuria" should be sent to Russia, although, if a war between Japan and Russia were inevitable, he quite realized that the present juncture, now before the Siberian Railway was completed, would be more opportune than subsequently for Japan to embark on such an undertaking; still, he was equally alive to the futility and undesirableness of it, although he felt perfectly confident of the capabilities of the Japanese for coping with the Russians wherever they should meet in the field. He was quite alive to the fact that Russia was too vast a country for Japan ever to make any great impression upon. It would be ridiculous to

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imagine the Japanese army ever being able to march on St. Petersburg. He was firmly of opinion, however, that such a message sent by Japan and backed up by the United States and Great Britain, or by either of them, would effectually prevent a single shot being fired, and would go more than anything else to secure permanent peace in the East.

Count Okuma was emphatic on the point that Japan wanted no territory in China. He was equally emphatic in his opinion that the trade of foreign nations would be more rapidly developed in China by retaining merely the ports which the Westerners already possessed and by leaving China practically for the Chinese than by insisting on any further territorial acquisition. He was quite alive to the fact of the probable disinclination of the United States to embarking in what might be considered any further Eastern complications, as he was also alive to the fact that the position of affairs in South Africa continued to give Great Britain sufficient occupation without embarking in anything which might possibly call for her sending more troops to the East; but he was strongly of opinion that it was merely the moral support in making such a demand on Russia for withdrawal from Manchuria that would be necessary, and that by doing so peace would be secured without the sending out of any fresh troops and without the danger of such a demand resulting in hostilities. The motives which actuate Japanese statesmen in the present position of affairs in the East seem to be at one with those which should, or do, actuate the leading politicians of Great Britain and the United States. As Count Okuma pointed out, the Japanese are in the happy position of possessing a navy which contains no ships which are out of date. Whatever Japan, the United States, and England would agree to say should go as final in the Pacific; and, as he pointed out, it seems to be a pity that three countries having aims which are practically identical should not come closer together on a common understanding and voice their opinions, which would then amount to commands on these subjects which go to making for the peace of the world in the East. Their united opinion on the subject of this proposed new punitive expedition might save us from a repetition of the disgraceful outrages that characterized the others.

The Scriptural Theory of Missions

By Epiphanius Wilson

THERE seems to prevail at present in the Christian Church a profound feeling of responsibility with regard to the evangelization of the heathen, coupled with a poignant sense of discouragement over the insignificance of apparent results. There is, moreover, perceptible in certain quarters a tendency to force on the work by every possible means; and a feverish anxiety exhibited in doing so which is sometimes almost melancholy to witness. The dark places of the earth are to be lit up as if by contract work, and every one is being importuned for money to aid in the enterprise. Indeed, it would almost seem as if people thought that all that was needed to accomplish the Christian conquest of the earth was men and money; that the fortress of heathendom could be carried by storm if only the missionary army were sufficiently numerous; and that the world lying in pagan darkness, or subject for ages to the domination of other religious systems, had no religious rights of its own, no religious liberty, no power of choice, but was simply a field of conquest, which any one with Christian knowledge and ecclesiastical sanction was justified in entering and occupying.

Now, it seems to me that this is not the way in which our Lord looked upon the matter, nor as the matter was regarded by St. Paul.

Missionaries would sometimes seem to forget that every human being, savage as well as civilized, must be regarded by the Supreme Being as among His children; and even the most debased heathen have in the works of nature some witness to

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the eternal power and Godhead of their Creator. They accept this witness according to their intellectual and moral development; and the religion which they possess is sufficient to make them pleasing in the sight of God, although Christianity alone can give them the full spiritual inheritance which belongs to man's highest destiny.

But more than this. Every rational being has religious rights, and ought, in the sight of his fellow-men, to be perfectly at liberty to worship the Supreme Being as he chooses, whether under the form of a wooden image, a marble statue, or a wafer. To despise a man because his type of religion appears to be more rudimentary than our own is not only absurd but unjust. The white man in this respect has no hegemony over the yellow, the red, or the black man, and the chief "burden of the white man," in the matter of religion, very often seems to be that of minding his own business.

The first lesson to be learnt by the missionary is the lesson taught by Christ himself, and that is a deep respect for the intellectual rights and the personal religious ideas of the individual hearer. Our Lord always showed this respect; he forced his teaching on no one. "He that hath ears to hear, let him hear." There were many who had not ears to hear, who were not ripe for the doctrine, and he did not address them. He spoke in parables, in order that immature and unfit minds might have some excuse for passing them by unheeded, while their meaning could easily be arrived at by those who, in every community, even of darkest heathendom, are thinkers, searchers, and inquirers after truth. He left to the individual mind its own liberty, the exercise of its own faculties, and he never expected to convince all; much less did he meddle and interfere with that sacred and half-divine conscience of the individual, from which, however rudimentary its development, is derived the sole inspiration of spontaneous action and of free assent, without which change in religious profession is a mockery and a sham.

Secondly, our Lord seems to teach us that the great power in evangelization lies not so much in human influence, or human industry, or in the lavish employment of human resources, as in the essential virtue of the Word, *i. e.*, the Word of the Gospel. There is nothing so striking as the way in which he speaks of the Word as possessing a virtue which is quite independent of the preacher. This may seem a very obvious truth, but it is very much in danger of being forgotten. Our Lord likens the Word of God to seed, which is not indebted to the sower for the spark of life, for the germs of green blade and stalk and fruit which it enfolds. And yet, though the sower scatter it, and the preacher preach it, it is impossible that all of it should spring up and fructify. That depends upon the soil upon which it falls. It is no business of the sower to calcine the rock, meddle with the growth of thorns, or intercept traffic by plowing up the wayside. There is nothing so reassuring as the serenity of our Lord in face of the unalterable conditions under which an evangelist plies his task. There is only one thing of which he seems to feel sure, *i. e.*, the vitality of the Word, the virtue of the Gospel, the potency of the new doctrine; all that he requires is that it be brought home to men by the plainest statement; and men, who are quite at liberty to accept or reject it, will be sure in some instances to acknowledge it as the Power of God and the Wisdom of God.

Besides announcing these two principles of the intellectual and spiritual liberty of man and the vivifying power of the Word, our Lord has given practical instructions to missionaries as to their behavior and deportment in visiting the strange cities which they are sent to evangelize.

They are, first of all, to consider themselves altogether dependent upon the good will, hospitality, and material support of those they address. The guest-relation in the ancient world was one of the most beautiful and enduring ties of social life, and the Greek language has a special word to express it. The word guest-friend (ξένος), and its congeners, run with this special significance through all the history of the Apostolic Church in its earliest days. The guest-relation is to come before the teaching or preaching relation. According to our Lord's teaching, where a man will not be received as a guest, as Dionysius received Plato, as Crœsus welcomed Solon, as the widow entertained

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the prophet; where the Christian preacher is not accepted, as a favored friend, into the bosom of the pagan family, he is to depart, shaking, it may be, the dust off his feet, or none the less plainly acknowledging that where there is no room for him in the house there can be no room in his hearers' heart for the Gospel doctrine.

Our Lord also lays down a much more important rule with regard to the conduct of missions. He says that the evangelist is not to be subsidized from without, but to be supported by the people he preaches to. The laborer is worthy of his hire, and if the hearers refuse to pay the hire, it is a plain proof that they do not wish those services of the laborer, which they are at liberty to accept or repudiate, on their own responsibility, whether to their bane or blessing.

There is one more fundamental rule laid down by Christ, the hardest perhaps to be observed by those to whom daring and devotion, or it may be overweening pride, make defeat more difficult to endure than even martyrdom. Christ distinctly declares that in the case of persecution the post is to be abandoned. Persecution is a sign that the missionary is aggravating instead of conciliating those among whom he has come. They look upon him as an interloper; their eyes are blinded that they cannot see; to address them further is only to drive them into acts of violence and crime. To remain would make the missionary a sharer of the blood-guiltiness of the ignorant and unenlightened pagan. Both for the ultimate success of the Gospel, for the sake of preserving the life and future usefulness of the preacher, and of saving the incensed pagan from incurring the guilt into which his fury is driving him, it is wise and considerate to obey the injunction, "When they persecute you in one city, flee ye into another."

It will easily be seen, in studying the extant documents relating to the life of St. Paul, how deeply that Apostle was imbued with the spirit of Christ's missionary counsels.

He always began his work in any place by establishing the guest-relation (ξενία) with some one of his hearers. The Church invariably was founded on the home, and the pastoral tie was first the tie of social and domestic friendship. The Church had its origin in the house, and Baring-Gould avers that even the arrangement of a Roman dwelling furnished the architectural pattern to the early Christian temple. It is not necessary to dwell upon this point in detail; the whole record of St. Paul's missionary life is the history of a man who could inspire and keep the friendship of strangers; who was lodged in their houses, who used their rooms as places of preaching, of prayer, of celebrating the sacrament. The names of those who gladly entertained him, Gaius, Onesiphorus, Lydia, Priscilla and Aquila, and others, are familiar; they are mentioned by the Apostle with the tenderest affection, an affection which was evidently reciprocated, and became the bond of discipleship, the guarantee of evangelical success, and the basis of ecclesiastical order.

There are many instances of the way in which St. Paul's converts gave him means of support. But on one occasion it is recorded that his own hands ministered to his necessities. This may seem to imply a contradiction to the dictum that the laborer is worthy of his hire. But, on examination, we shall see that there is no contradiction between the command of Christ and the conduct of St. Paul. It was while at Corinth, when he abode in that house of Priscilla and Aquila which was destined to be the nucleus of the great Corinthian church, that St. Paul worked with them at their trade, for they were tent-makers as he was. They were probably poor, recently arrived in the great seaport, willing to entertain the Apostle as their guest, and it was natural that he should help them, who certainly had not refused to him their help. Christ enjoined the missionary to eat such things as were set before him, but he did not say that if the host was in need, not of the money, but of the manual help, of his guest, the guest should leave, and shake the dust off his feet. The principle which our Lord seemed to insist upon was that the hearers were not likely to listen to the preacher if they showed themselves grudging in the way of entertaining him. The spirit of this principle was by no means violated by the manual labor of St. Paul at Corinth, for he founded a church in the house of the

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tent-makers whose toil he shared, and their names are mentioned in his Epistles in terms of confidence and affection.

As might be supposed, the experience of St. Paul as the special agent for the evangelization of the Roman dominion on the Mediterranean coasts developed in him a certain sagacity which, in the spirit of Christ's missionary counsels, enlarged the theory and method of evangelistic success. Our Lord's words practically amounted to a command that the first missionaries should stay and work where they were not only safe from being opposed and persecuted, but were also welcomed with open house and supplied freely with the necessities of life. In other words, the Gospel was to be extended on the lines of least resistance. There was to be no blundering interference with other people's settled beliefs, no hot-headed defiance of popular or private opinion among unbelievers. The Christian teacher must not only be innocent as a dove, but also wise as a serpent.

This wisdom, in the shape of reserve and abstention, was especially remarkable in the missionary life of St. Paul as we have it recorded. We cannot suppose for a moment that his journeys were taken at random, and that he landed and tarried just where his whim or chance contingency suggested. We know that at some places, as at Syracuse, where he stayed three days, he landed without preaching; that, on the other hand, he went by a special voyage to Macedonia, because in a dream, doubtless confirmed by other intimations, his help was demanded by a man of Macedonia. On one occasion he was forbidden to penetrate into Bithynia; why, we know not, but it is doubtful whether he would have been debarred by the Spirit from this journey if Bithynia had been as ready to receive him as Asia and Galatia and Macedonia.

We might naturally have thought that missionary ardor and ambition would have been roused in him by the thought of evangelizing the greater cities of the Mediterranean. But while he penetrated inland into remote rustic places, like Derbe and Lystra, he does not seem to have founded a church at Syracuse. The two greatest emporiums of the Mediterranean at this time were Byzantium and Alexandria, centers of wealth, learning, and aristocracy. Now, although St. Paul sailed on an Alexandrian ship, he is never recorded to have preached the Gospel in the mighty seaport of the Nile's mouth; and Byzantium, the cosmopolitan city which formed the gate between Europe and Asia, is not even mentioned by him. We can interpret St. Paul's conduct in this particular only by considering what was his reception at the metropolis of Greek learning and philosophy. He was rejected as a polytheist and a babbler. Accordingly he never founded a church at Athens, and therefore never had occasion to address an epistle to the Athenians. We must come to the conclusion that he felt that it would be a waste of time and a cause of difficulty and hindrance to future spread of the Gospel to have worked in these apparently great centers. He avoided them, and went where he knew he and his message would be received. He began among the poor—among slaves, soldiers, tent-makers, devout Jews of the dispersion. It was thus that he succeeded in gradually sapping the foundations of paganism. The common people are the majority, and sooner or later the majority rules; and it was doubtless because Constantine, three hundred years later, found the common people, the majority, taking Christianity as the rule of their life, and the intellectual and noble classes divided into those who accepted and defended it, and those who entertained it as a serious subject of discussion and speculation, that he caused the whole empire to stand for Christianity; and thus the work so wisely begun by St. Paul was crowned with all that in this world can be called success.

In fact, the whole Scriptural theory of propagating the Gospel is based upon the doctrine that the Gospel should be made ready for those, and those only, who are ready for it. Only when "the fields are white to the harvest" is it proper to pray the Lord of the harvest to send forth laborers; and, we may add, it is rash and presumptuous to strain and struggle after making a harvest from fields which are not yet white.

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The Ascent of Mount Apo[1]

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

NO one who sails up the deep, wedge-shaped indent in Mindanao's southern coast known as the Gulf of Davao can fail to be impressed by a towering peak which, lifting its bare head out of the world of blue and green and above the huddle of its lesser fellows, is the main, the dominant fact in the landscape. Its name, Apo, signifies both Sir and God in the Tagalog language, and was given it, doubtless, because the pagan tribes inhabiting the lower slopes hold the still-smoking summit in awe and look upon it as the abode of an evil spirit. I first saw it near sunrise, when all the lower land was veiled by a rosy, crêpe-like mist and only the apex of the cone was visible. Then it seemed as though it were a peaked and snow-capped island floating on a sea of clouds. Later, when the sun was fairly up and the morning breeze had begun to break up and set the mists a-scampering, that which had looked like a snow-cap became a crown of gold, and I knew why the volcano had been termed "Apo the Majestic."

In a Spanish geography of the Philippines, which was found among us on the Æolus, we read that the mountain was the highest in the islands and variously estimated from ten thousand to thirteen thousand feet in height, that it had been ascended in 1882 by two Germans, and that its yellow crest was due to the existence of a large sulphur-field. Up to that time I had no thought of stopping at Davao, but the sight of Apo fired me with a desire to climb it; and when, that same afternoon, the Æolus left the port, I and my baggage remained behind. I knew that I could not possibly get away from the place for at least a month; but after one has kicked against the pricks of Philippine delay for a year or so, one learns that patience here is not only a virtue but a necessity; one gives up trying to travel at express-train speed, and accepts the caribao gait of the islands and a few weeks' wait with an equanimity which in another country would be looked upon as idiocy.

At Davao a friendly and most hospitable set of officers welcomed me to their mess, and I was lodged in Lieutenant Thomas's little bungalow under the mango-trees and cocoa-palms. From the bamboo veranda, upon which our chairs were always set, one could look out under the leaves across a green meadow and a flat of tufted nipa palm to the blue waters of the gulf, the wooded elevation of Samal, and the purple hills of the eastern peninsula. In the quiet of this cool retreat troops of chattering monkeys daily came to romp and feast on cocoanuts; and at night great vampires came fluttering into the limbs above us seeking the yellow fruit. A charming, restful little spot it was—one that I shall ever look back upon with memories of the pleasantest. As several officers of the garrison also wished to ascend Apo, and as I wished to learn all possible concerning the mountain and the inhabitants of its slopes before I started, I first spent nearly two weeks in seeing the adjacent country and a few of the near-by tribes.

After a detour to Taloma we turned inland, and, ascending slightly, soon reached the forest. Here the trail became steeper and in some places rocky. We had not gone more than a mile before I heard ahead of us a jingling like the sound of sleighbells.

"Guiangans, Señor," said Nicolas, holding up his hand. "If they see you suddenly, they will run. Pull your horse into the woods a little, and I will meet them."

Wheeling my pony into a gap in the thicket, so that I was hidden, but could yet see the trail through the upper branches, I waited. The jingling sound increased, and in a few moments a string of men and women, in single file and for the most part laden with long, circular baskets filled with *viao* nuts, turned into the path. They came along the winding, leaf-strewed trail with a free, springy step, but with evident caution; for the leader was nearly twenty

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paces in advance, and carried his twelve-foot spear ready for use. At sight of Nicolas they halted as one man, but for a moment only. "Run!" I said to myself as they again advanced, thinking of Nicolas's words; "they don't look as if the sight of a white man would frighten them." A finer-looking lot of savages I have never seen. They were tall, shapely, light-colored, and dressed with a certain prettiness which showed a refinement of taste not to be expected. Their features, however, attracted me most. As I rode out among them I saw at once that they were neither Negrito nor of Malay origin, but plainly of an Indian type; and I believed for the first time that the Philippines had three separate and distinct races, namely, Negritos, Malays, and Indonesians. Though I had read of the latter, it was still a surprise for me to find a people of more than average stature, with straight eyes, high foreheads, and that one thing lacking in all other Filipinos, a respectable nose. In regard to dress, the men wore short jackets open in front, trousers like bathing tights, and handkerchiefs, underneath which their long hair was coiled, curiously tied about their heads. Most of the women also wore jackets and a short, stiff skirt, though some of them had got hold of Visayan camisas. Except the latter, the clothes were all made of coarse hemp, and were confined in color to red of various shades and white. The men's garments especially were prettily and often handsomely embroidered with beadwork and small disks of mother-of-pearl. Beadwork, moreover, ornamented their belts, the scabbards of their knives, their headkerchiefs, and their knapsacks. Both the women and the young men wore collars and strings of beads about their necks and hanging from the lobe of one ear to the other. In addition to this decoration many small bells were sewn about their clothes. The women, too, were loaded with brass anklets and bracelets, some hollow and filled with shot. But the most curious ornaments were the large ivory disks worn in the ears of the important men. These disks were made in the shape of a large, old-fashioned cuff-button, slightly concave, highly polished, and from two to four inches in diameter. The lobe of the ear, which is slit and stretched with round pieces of wood during boyhood, fits so tightly over the back of the "button" that, in spite of its weight, it is held flat against the head. The leader of the band was dressed in a highly embroidered suit of blood-red, and his knapsack was of the same color. His *tancolo* or kerchief, however, was relieved with small squares of white.

After Nicolas had spoken to him, he greeted me with a grave face, and we shook hands. It appeared that he was a brother of "Capitan" Atos, the chief to whose village we were bound. He informed me through Nicolas that I was the first American he had seen, and that he was sorry we looked so much like Spaniards. When I asked him why, he replied that the Spaniards were bad men who always wanted to baptize the Guiangans and call them Christianos instead of by their rightful name. On this point I eased his mind somewhat, I think, for we parted with a great show of cordiality on his part.

Late in the afternoon we came suddenly upon a partial clearing and a house with slab-sides supported by stumps of growing trees. It was the house of Atos. Climbing the bamboo ladder, we found the chief and his family sitting cross-legged in one corner of the long interior chewing betel. All were dressed with barbaric magnificence; it was evident that, in some mysterious way, my visit had been heralded. Atos received me with dignified impressiveness, not unmixed, I felt, with suspicion; but after we had talked for an hour or so, he thawed and asked to see my repeating shot-gun. Before I left, he offered me two female slaves and a horse for the weapon, but I thanked him for his liberal offer and kept my gun. As soon as the sun set, great torches of almaciga (gum mastic) were lighted and placed in crude but ingenious candlesticks round the circle. The candlesticks were nothing more than three-pronged tree-forks, which, when laid on the floor, left one prong sticking up. This was split at the end and the torch inserted at the necessary angle to insure its burning. By degrees a crowd of beaded warriors gathered, and I became the center of attraction. As it seemed wise for me to give some reason besides curiosity for being there, I said that one of my objects was to tell them about the Americans,

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whereupon I talked to the silent, ruminating circle until my throat was hoarse. Then, being tired, I requested that a mat be spread for me, and upon the low, sloping platform which filled one end of the house, and which was the common bed of all the occupants save the capitan and his wife, I went to sleep. But Atos and his followers sat up talking half the night.

It being understood that I had come to see the heads of the tribe, the following day Atos's two brothers, who were both minor chiefs, and their principal men visited me, and I went over the old story again. In the meantime, however, I had a little hunting with Atos's son. He was a handsome boy about sixteen years old, and a true son of the forest. The young buck we brought back was received to yells of joy, and that night we had a feast and dancing. Rice, shredded cocoanut, roast corn, various roots of the yam order, and a bamboo full of sugar-cane wine, together with the venison and a little bacon I had brought with me, completed the menu. We all ate with our fingers, of course, and out of the same wooden dishes; there were neither napkins nor waiters, nor anything at all suggestive of civilization; but we were delightfully hungry. The dancers stepped separately to the deafening accompaniment of several agongs, tomtoms, and a reed flute.

Before leaving Atos's house I inquired the reason why certain individuals wore the tancolo and others did not. I was informed that the tancolo was a badge of honor, signifying that the wearer had decapitated two persons. I found, too, that the solid blood-red garments of the men were significant. To be entitled to wear the jacket one must have not less than ten human heads to his credit, and the entire suit was only for those who had taken thirty heads. Atos had eight Ata slaves in his house, who, though they were treated very much as members of the family, apparently did all the work. The value of slaves in the vicinity of Davao, where many of the Visayans are slave-owners, was ten to fifteen dollars Mexican for a child, twenty dollars for a woman, and twenty-five dollars for a man. The Guiangans, like most if not all of the Mindanao tribes, are polygamists.

All the inquiries which I made concerning Mount Apo on my trips were discouraging. Among other things, I was told that leeches of huge proportions held the middle slopes against all comers, that dangerous manlike apes would have to be contended with, that sickness was inevitable, that the savage tribes through which we must go would resent the intrusion, and that even if we passed through all these dangers the wrath of the evil spirit would surely fall upon us. Such stories served only to inflame our curiosity the more. At the last moment the party who had hoped to go dwindled to Lieutenant C. O. Thomas and myself. We took ten days' provisions for ourselves and eight carriers; also blankets, guns, instruments, and other necessaries; and we began the journey in a Moro *banca*. In this way we thought to make the first day an easy one, by sailing down the coast to Astorga—a village at the foot of the mountain, where we were to secure guides and porters. Theoretically the idea was a good one, but when put into practice it was disappointing. After leaving Darron, where we stopped at Matuti's hemp plantation to eat our lunch in comfort, we ran into a black squall which proved to be the forerunner of bad weather. Our Moro crew at once lost their heads, and as neither of us knew a word of the language, we were for a short time in rather a ticklish position. The sail split, the lee batangas carried away, and we came within an ace of swamping. We got the canoe before it, however, and ran for the nearest shore. After some desperate paddling, we made the entrance to a little creek, where three Bagobos were squatting on the bank with bare knives in their hands. Whether they thought we were Moros with evil designs or not I do not know, but they proved harmless, and we soon had them and two others loaded with our baggage and on the trail to Astorga. For we had decided that if we were to make the Visayan village that night we must walk the remaining six miles. It was then dusk, and raining in true tropical fashion—a very deluge. A mile or so of heavy tramping along the beach and we turned inland across the neck. The trail then led through swampy meadows, waist high in places with odorous mint, across swollen rivers, and into woods so dark

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that we were obliged to keep in actual touch with the man ahead of us. How our guides found their way is a mystery, unless, like their lean dogs, they smelled it. Muddied to the knees and soaked to the skin, we followed them past the black bulk of a foothill twinkling with Bagobo fires, until, about nine o'clock, we again heard the surf, and ten minutes later we climbed the ladder of a Visayan house. It was full of people, very dirty, and Lieutenant Thomas's friend, the *teniente*, was away. We announced our intention of staying the night, nevertheless, and after we had had a good ration of food cooked for our porters and selves, had stripped off our dripping clothes and wrapped ourselves in dry blankets, we picked our planks, slept, and thus ended our first day.

Early the following morning we began the ascent in earnest—three Visayans, four Bagobos, and ourselves. As the first five or six miles of the trail was good, and lay over slopes covered with grass as high as our shoulders, we made it on ponies, saving our legs for the work to come. On the way we got several splendid views of the peak, on the east side of which a spiral of yellowish smoke was lazily rising. From the moment we left the beach the ascent commenced, almost imperceptibly at first, but gradually increasing until we reached the edge of the forest and the Bagobo rancheria of Toncalin.

The chief's house was a long, curious structure built entirely of bamboo. The only other house near it was equally large and raised about twenty feet from the ground by a forest of bamboo uprights. Both dwellings were capable of housing forty or fifty persons in the way that these people live, and probably had that number of occupants. Surrounding each house was a partial clearing planted with mountain-rice, maize, camotes, and hemp. Upon our arrival no one was visible but Toncalin and two of his men, but after we had entered the house and chatted a little the frightened ones came back, and we speedily made their friendship with a few slices of bacon, which they proceeded to eat raw. Toncalin was a tall, spare man about middle age, with a grave, impenetrable expression. He treated us, however, with every show of cordiality, and not only agreed to care for our horses until we returned, but provided us with another guide. Living on the edge of civilization as he did, Toncalin was not an entire stranger to the white man, though, as the tribe headed by the notorious Datu Bitil had long been hostile to the Spaniards, he had not been to Davao for ten years. When we saw him on our way back, he promised to visit the commandante (Major Liggett) at the *Fiesta de los Americanos* (July 4), and, somewhat to our astonishment, he kept his word. On that occasion he told us that Bitil intended to accompany him, but that, as he was leaving his house, a quago[1] cried directly in his path, and, this being an omen of danger, he gave the trip up. Toncalin had been described to us as a rich man; his riches, however, were not in lucre, as we expected, but in slaves, agongs, boas, and arms. He had a fine collection of spears and Bagobo blades, and also half a dozen old Tower muskets for which he had neither powder nor caps. But this is of small matter in the Bagobo country. The fact that a man has a gun, whether it be loaded or not, assures him both respect and protection. The Bagobo tribe is very similar to the Guiangan. They are not quite so light-colored or so good-looking as the latter, and there are slight differences in their dress, but otherwise they appear to be the same people. After a meal and a rest, we moved on afoot, though not before the chief had warned us, as had every one else we consulted, that those who violated the sanctuary of Apo seldom returned alive. We thanked him for his encouragement and said good-by.

A mile or so beyond Toncalin's, in the gloom of a dense forest, we found a tall, melancholy-looking savage blocking the narrow path. He was dressed wholly in blood-red, and he stood like a statue, one hand resting on a long spear. It was Bitil—the "bad man," the Datu with whom the Spaniards had had so much trouble. He was old but erect, bearing himself like the forest king he truly was. As there were several porters between us when we stopped, I beckoned to him to come nearer. To my surprise, he made the same motion, as much as to say, "No, you come to me." He altered his mind, however, and approached, though he kept his spear-point towards us and extended

[1] A bird with a mournful cry.

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his left hand. We happened to know that when a Bagobo greets you with his spear-head down, that is, ready for instant use, he is suspicious of you. We therefore refused his proffered hand and told him through the interpreter that Americans did not shake hands in that way. Upon this he reversed his weapon, and after a hearty handshake we sat down and gave him a lecture on Americanism, greatly, I hope, to his benefit. His house, which was but a short distance away, was the most interesting one we saw. It was situated on a spur of the mountain and surrounded by three stockades of bamboo, each about twelve feet high and perhaps fifty feet apart. The inner stockade was protected six feet from its base by thousands of sharpened bamboo stakes driven into the ground. Entrance to each of the inclosures was obtained by means of a narrow doorway, the sill being two feet from the ground, closed by a portière of heavy bamboos hung upon a rod in such a way that it was impossible to pass through without making a great rattling and thus warning the inhabitants. The house so elaborately guarded was but a low, shed-like affair; and I am inclined to believe that it was intended for use more as a place of refuge than as an abode.

[TO BE CONTINUED]

Reconstruction in Religion[1]

By the Rev. Edgar Gardner Murphy

THE man, many centuries ago, who asked the first question that was ever asked, asked it, we may reasonably say, not to assert his own ignorance, and not to exploit the ignorance of his fellows. He asked it that he might get an answer. His purpose sprang, not out of the desire of doubt nor from the despair of truth, but from the longing for certitude. His question represented no attempt upon any accredited fund of information or conviction. It was simply an effort of the man for larger intellectual security in his relations to the universe about him.

It would be a mistake, however, to assume that this first question was exclusively intellectual in its significance. It was intellectual solely because it was vital. It sprang, not out of curiosity, but out of need. It was not only his mind in its thinking, but his whole life, in the living and working completeness of its conduct, that he wished to establish more securely in its relations to his world. The enlargement of the margins of certitude became thus the demand of all the tendencies and capacities of his nature. Not only for thought in its reflections, but for his hand at its work, for his body in its hunger, for feet and limbs and savage wit in their pursuit of his prey within the forest—for all his needs there was thus the unyielding and imperative demand for such accuracy and completeness of adjustment between the forces of the man and the conditions of his world as would increase the working efficiency of life.

Now, by analysis in religion I understand the whole movement of interrogation, whether in the experience of the individual or in the social experience of centuries and of peoples; and in each case I think it can be shown that the history of inquiry is approximately the same. In each case the forces of analysis have been constructive in their genius and in their results. Indeed, we may say that these forces have been positive and synthetic in their tendencies, in direct proportion to the spontaneity and the universality of the movement represented. The individual may be the victim of disease. The social movement—the richer experiences of age and classes correcting the aberrations of one individual by the idiosyncrasies of another—is more likely to be normally and representatively human. This normal life of humanity, like the normal life of the individual, is thus constructive in its movements of inquiry because all its movements, instinctively and necessarily, are movements toward a larger consciousness of certitude.

[1] An address delivered at the recent Church Congress of the Episcopal Church at Providence, R. I., by the Rev. Edgar Gardner Murphy, Rector of St. John's Church, Montgomery, Ala. Printed from stenographic notes, revised by the author for The Outlook.

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The passion which asks the questions is the divine passion which, under the impulses of self-preservation and self-persistence, is seeking ever, as the condition of joyous and effective life, a firmer foothold for the man upon the earth, deeper and more fruitful relations for humanity between its own powers and the factors of the enfolding universe. Socially as well as individually, the questions spring, not from curiosity, not from willfulness, but from need. They are but part of those ever-deepening processes of self-adjustment under which our instinctive life is constantly establishing itself in closer and more satisfying relations with its world.

Take, for example, that movement of thought and feeling which is commonly called the period of the Reformation. He would be indeed a rash historian who should declare that the movement of the Reformation was without its negative and destructive tendencies. Certainly there were those who gave every emphasis (in the phrase which Miall originated and which Matthew Arnold has immortalized) to "the dissidence of dissent and the Protestantism of the Protestant religion." Yet this was not the movement's original and essential meaning. That must ever seem an inadequate reading of the vital and complex phenomena of the period which fails to appreciate the fact that the Reformation, in its real genius and its essential results, was a movement of affirmation and reconstruction. It was destructive, perhaps, in relation to certain things which were not fundamentally necessary to the soul's life. But it was a constructive movement in relation to those confidences and satisfactions of the soul which are of cardinal and imperative importance. It corrected certain of the moral abuses and certain of the intellectual oppressions of the religious institution, but, putting the soul in its right relation to the institution, and asserting that the individual does not exist for the organization, but that the organization exists for the individual, it served the interests both of the institution and of the soul. This is not to deny, of course, that there is a sense in which the individual life does exist for the society; but it is to affirm that when the society has betrayed the interests of the individual, the individual must lay hands upon the organization in the very interest of the social heritage. Just as the denial of tyranny is but the reaffirmation of government, so the denial of papacy is the reassertion of Catholicity and the reconstitution of the Church.

I therefore sincerely believe that the religious forces which we find operating under all the conditions of the Protestant Reformation are the forces by which the Christian institution has been perpetuated. These are the forces under which Christianity as an organized life—however inadequate its organization may still appear—has been continued in human intelligence. The world was then facing a very definite issue. There was no question as between the old Christianity and the new. The question for the world, the question for the awakened and eager and earnest life of the sixteenth century, presented the issue, not between the old religion and the new, but between the new religion and no religion at all. The old was distinctly and irrevocably gone. There was no abandonment of Christianity itself, but there was impassioned and resolute rejection of certain of those adventitious sanctions of its truth that had almost taken the place of the ideals which they were intended to commend. The religious institution was, therefore, imperiled chiefly by its own perversion. The reduction of its exaggerations and the rectification of its abuses came to mean, not only the purification of its methods, but the preservation of its very existence. With the Christian religion, as that religion had expressed itself under the forms and sanctions of the mediæval system, the world was "out of heart." From that system the serious life of humanity had withdrawn its confidence. The heart of the man had lost its old sense of security—its familiar consciousness of peace. The abuses of the old order had forced him to its scrutiny, and he had "found it out." Not through its assertions of a trivial and inequitable discipline, nor only through the dogmatic oppression of its intellectual atmosphere, but by its apostasy to conscience and its confusions of the moral heart, had the old system brought the man to feel far off from God. It had drawn life away from the personal, interior, and intimate experi-

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ence of the Unseen; and, leaving a sense of unintelligible loneliness, it had moved the heart of Europe with a shudder that was half the palsy of death and half the tremor of reawakened and reinvigorated life.

For, whatever else may happen amidst the fluctuations of opinion and the readjustment of institutions, the human soul does not die. Its lives, and, in the service of its life, it establishes anew, along all the avenues of essential need, its relations with the changing and the unchanging order. Demanding for itself a larger consciousness of security in all its relations with the enfolding universe, and seeking the renewal of its moral confidence in the ultimate issues of experience, the soul comes to us, through all the bewildering confusion of that mighty struggle, with words upon its lips which stand for the essential personalness and the more intimate certitude of the spiritual life of man. Its distinctive note is "Faith;" not primarily the faith which obeys or conforms, but the faith which believes and loves. Its terms are the terms which confess, not the supremacy of an institution, nor the satisfactions of a philosophy, nor the morals of expediency, but the personal, living, availing Christ, in his immediate nearness to the soul. Here, therefore, may be less of a scholastic theology, but here is more of believing; here may be less of monasticism, but here are larger possibilities of purity; here may be less of a trivial conformity, but here is more of the obedience of service; here may be less of the institution and its sanctions, but here is a deeper consciousness of God. There are denials here, but they are denials which issue in the deepest affirmations of the religious spirit. There are questions, but these are pressed home to serve the interest, not of the conclusions which leave God out of the man's heart, but of those convictions which bring him to that heart in a more loving fellowship and a more personal sovereignty. Here are criticisms, protests, rejections, readjustments, but these look not away from faith but toward it; and the manifest result of all these factors of analysis is that larger sense of security in the man's relations with his world which is the goal of all the synthetic forces of character and life. The Reformation, in the heart of this or that individual, may have tended to skepticism; or, in the heart of this or that individual, may have been made to serve the grosser ends of a merely political ambition; but the Reformation, in the broader sense, as a movement of human life, as a movement of the social heart of the Christian peoples of Europe, was earnestly and unselfishly constructive in its significance.

Nor were these results the exclusive heritage of Protestantism. Not in Protestant lands alone did the Reformation, as a movement of interrogation, bring the answers of a more personal and therefore a more vital and more constructive religion. Resulting, among the Latin peoples, in the "Catholic Reaction" or the "Catholic Revival," it saved Roman Catholicism to the South just as it saved Protestantism to the North. For the "Catholic Revival" was a movement of piety, a movement of personal sanctity and of spiritual quickening. It, too, was, therefore, a religious movement, and it became a social movement. The factors of piety, of moral earnestness, and of a personal religiousness are the forces of rejuvenation and reconstruction. And these were the forces of renewal which partly performed, in relation to the Roman Catholic organization, that work of the refounding and resettling of the confidences of the soul, that work of the establishment of the man in a larger consciousness of certitude, which preserves and upbuilds the institution by the deepening and the enrichment of the life which the institution is created to express.

Let me speak also of that movement of analysis in religious thought which we call the period of modern criticism. It, too, has presented its negative aspects and its destructive tendencies. But this movement, like that of the Reformation, did not come to its distinctive power or to its crowning significance till it became a religious movement, a movement in behalf of a nearer and deeper relationship between the man and his God. That, in its essential nature, it has been from its beginning. There have been those, individually, who have seemed to lay more emphasis upon the importance of thinking than upon the importance of right thinking, and who have delighted more largely in the asking of questions than in the privilege of answering them. There have been

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those also who have falsely sought the distinctions of intellectual heroism rather in the multiplication than in the reduction of the perplexities of our human lot. But these tendencies have been individual, occasional, incidental. The movement of criticism, so far as it has been a movement of power, has come out of the very heart of life. It has been a movement—passionately and intensely serious—of a humanity struggling toward a larger and deeper consciousness of certitude. Much of the *a priori* theology of the Reformation had become, in turn, outworn. Its dark and rigid declarations have had to pass, not merely under the criticism of thought, but under the criticism of life itself. Conscience, and the soul's love, have weighed them. The man has found them out. They are not true. But have they been rejected in the interest of negation, of nescience, of skepticism? How have they passed from the intellectual system of Christianity to-day? Through the protests of a Voltaire, potent in wit but impotent to destroy? Through Paine or Ingersoll, his American disciples? Through the radical disciples of the Tübingen school, or through the author of "Supernatural Religion"? No; but through, and almost wholly through, the criticism that came in Religion's name and that spoke in Faith's behalf—from John Keble and from Phillips Brooks, from Dean Church, from Maurice and from Frederick Robertson, from Tennyson and from Browning—from almost all the articulate and serious prophecy of these past fifty years!

The criticism which has been chiefly effective has not been literary, historical, speculative, but moral. That which has "accomplished things" has been the protest of the moral consciousness. It has made vigorous rejection of some of the darker aspects of the passing "orthodoxy." Certain of the assumptions and certain of the pronouncements that were brought to us in the theological systems of the Reformation have come in contact with a spiritual life, in the heart of the man, which has not been growing cold in temper or weaker in its moral aspirations, but warmer, nobler, stronger. This heart has asked great things of its religious institutions; it has made large demands upon the adequacy of its theological environment. That changes have resulted is not surprising. It is rather a matter for surprise that the changes have not been greater. These changes have not wrought the destruction of the religious heritage. They have wrought its preservation. When the moral consciousness of the race no longer rests with confidence in its religious apprehensions, the revision of the letter of our formularies means the rescue of their essential life. The questions have been asked. God is found, more clearly than ever, a God within his world. The man is more conscious of his dignity, and all life more conscious of its sanctity. There are lamentations about the social unhelpfulness of the Church. But think of the exacting and imperious challenge and the fine intolerant impatience of the new social ideal which the Church is attempting to realize! In what ten centuries before have the gifts of philanthropy been so large, or so intelligently and practically applied? There are lamentations about Christianity's numerical extension. Yet the number of converts within this one century has exceeded that of all previous centuries put together. There are lamentations about church attendance. Yet I think it will be found that, taking into account the relation between the religious population and the seating capacity provided (we have been building churches and pews even faster than we have been adding to the number of those who fill them), there are not only more women but more men in attendance upon Christian worship to-day than at any former period of Christian history. More than ever the tide is setting Churchward and Christward. That which has been at work, through all the changes of the past two centuries, has been the serious spiritual heart, the moral consciousness, of the man; and when this begins to work, it works not to destroy but to upbuild, not to reject but to receive, not to abandon but to recover, not to bring the divine content of our believing into disrepute but to make the faith of the soul in the things of the soul more believable than before. The result has been, and shall ever be, the enlargement of the consciousness of security, the deepening of the sense of certitude.

If we may say that here again the forces

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of analysis have wrought their synthesis, the result has not been wholly subjective in its causes. The Providence of history has co-operated with the vicissitudes of life. The human need has been answered by the divine response. Just as the Reformation found its outward and objective aid in the popular rediscovery of the Christian literature, so the movement of readjustment in our time has found its greeting and its support in what has been often called "the rediscovery of the historic Christ." What has taken place has been reappreciation rather than rediscovery, and yet the fact is here. It is the fact that modern criticism has accredited anew, in all its essential elements, the conception of the Christ which the historic creeds enshrine. The soul has demanded that it should know the truth about the Christ, and the truth about the Christ has brought the soul, with humbler reverence and more satisfying trust, into his presence. Conscious of his deity and of his humanity—hailing still the loving God in the life of the man—the soul, in finding him, has found itself anew. For in the Christ the soul has found him who is supremely the prophet of the person; one whose gospel is the gospel of personality. In him we find not only the expression of his consciousness of himself, but the expression of his consciousness of the soul—his conception of its value, its dignity, its freedom; and in this atmosphere of the mind of the Christ there has taken place the reinstatement and reinvigoration of the individual. In an age, therefore, in which, because of its theories of physical evolution, the man might have been expected to lose something of his consciousness of dignity, there has been but little of such loss, and more, much more, of gain. In becoming the more sure of Jesus, the man has become the more sure of himself. More than before, the soul speaks to-day with a regal sense of right and power. Renewed as it has been—under the sanctions of history—in the sense of the immediateness of his presence, the soul believes in him, believes in itself, and believes, with a more instinctive confidence, in its own believing. It is not the indifference of the few, but the spontaneous, natural, instinctive faith of multitudes, which is making obsolete the older methods of controversy.

And thus we may finally remember that the personal and historic Christ has brought to us anew, not only an atmosphere, but a motive. Here in him, and with him, is not only an environment of assumptions, ideas, truths, in which the soul gains the tonic and the strength of its own essential life; but here in him is the supremacy of the synthetic purpose. In him, in his word and work, is cleared and freed for us that motive of Love which, under all the conditions and associations of our experience—in the family, the State, the Church—is the healing, completing, reconstructive force of human thought and human life. Love may destroy, but if it destroy, it destroys only that it may build the better. Love may amend, but it amends not to the death. Love quickens, heartens, affirms. "Love believeth all things, hopeth all things. . . . Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. . . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. . . ." It is Love's promise; Love in its absolutism, Love in its conservatism, Love with the earnest of certitude, Love offering anew, with its old and sweet insistence, the consciousness of peace. It is Love that Jesus brings us; and Love has always found, and will find again, *the Synthesis!* Not yet is the glass, through which we see in part, all clear of the shadows which confuse. Before us still, the Unseen, like a curtained silence, looms. But the man, long ago, who asked the first question that was ever asked, has found about him and before him a larger and richer world than he had dreamed. Holding the Christ's hand, and walking in the Christ's spirit, he shall press on within the veil; through all the enigmas of our inward and introspective life, past the challenge of the outward and tangible problems of the brooding night and the presageful day, that he may understand all that is intelligible, not in the interest of nescience or of skepticism, but understanding all that is intelligible in order that he may believe all that is believable!

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New Educational Problems in Germany

By Professor George H. Schodde, Ph.D.

ONE of the surprises of the educational world is found in the sharp attacks that are now being made in Germany on the classical gymnasium. Indications abound to show that large sections of "the nation of authors and thinkers," as the Germans with a pardonable pride often term themselves, are changing their estimates of certain important educational values and are prepared to try more or less radical innovations in educational methods, especially in the department of the secondary schools. Ever since, through the influence of Melanchthon, the "Præceptor Germaniæ," and his associates, the humanities or classical course as incorporated in the gymnasia was made the basis of a solid education, and the indispensable condition of admission to the honors and emoluments of the learned professions, the gymnasium has been the representative school of Germany's educational ideas and ideals. Officially it is so yet. Only the graduate of the nine years' Latin and six years' Greek course is admitted to each and every department in the universities and allowed to become a candidate for degrees and graduation in all of the professions without exception. Those who have completed the nine-year Latin and scientific course—but without any Greek—of the Real gymnasium, as also of the nine-year purely scientific curriculum of the Öberrealschulen, without any of the classics, are admitted to a few, but not to all, of the university courses; and the agitation to exclude the latter class of *Abiturienten* altogether from university privileges has been persistent and continuous.

Now the demand is that this be changed and that those who have completed any of these nine-year institutions, whether these include Latin and Greek in their course or not, shall have exactly the same rights of admission to the universities in all of their departments, and also to all of the degrees that are offered. In a nutshell, the proposition is now maintained that the classical tongues are not essential in that preparatory training which a young man needs in order to pursue successfully the professional career. The controversy has reached an acute stage in its attack on the Greek, and a veritable crusade has been inaugurated against the position of the language of Homer and Plato as a *sine qua non* for the preliminary of the professional man. The special proposition maintained, and also the rather better spirit in which friend and foe of this language have entered into the fray, are very suggestive of the famous Harvard address of Charles Francis Adams against "The College Fetish," and the agitation it aroused on the merits and the demerits of the Greek in particular and the classical languages in general as educational values and forces. Decided progress has already been made in Germany by the protagonists of the new idea, and there is no denying the fact that the Greek has been sadly pressed to the wall. One thing seems certain, namely, that this language will never again occupy the prominence in the obligatory studies preparatory to an entrance upon the special work for professional honors. The friends of the Greek themselves have recognized this fact and have declared their willingness to make a compromise. At the great National Educational Congress held in Berlin last summer it was at the instigation of the gymnasium and university professors themselves that the convention decided to appoint Professor Wilamowitz, the famous classical and historical authority, the present occupant of the chair of Ernst Curtius in the Berlin University, to prepare a full scheme looking to the reformation of the Greek course, especially also by the preparation of a chrestomathy that would awaken a new interest in this language. Professor Wilamowitz has done so, and his proposals for a modification of the Greek course, and his chrestomathy, which in variety of contents and scope is the most noteworthy publication of its kind, are now being keenly studied and discussed by educational conventions and journals.

One important element in the turn that has been given to this anti-classical crusade is the fact that those in authority, especially the Emperor, are outspoken

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in the advocacy of a radical change. Although William II. was himself educated according to the old ideals, being a graduate of the famous gymnasium at Cassel, he early in his career called together a convention of Prussian school specialists, instructing them to modify the gymnasium's courses to the end "that its graduates should be not only good Romans and Greeks, but especially good Germans." Consistently with these principles, he did not have the Crown Prince educated in a gymnasium, but sent him to the scientific and military school at Plön. The young man will enter the University of Bonn with practically no training in the classics.

The why and wherefore of these noteworthy changes in the educational ideas of the Germans are doubtless not to be attributed to a keener insight into pedagogics or the philosophy of education. No new Froebel or Pestalozzi has arisen for higher education. The change, no doubt, stands in causal connection with the remarkable transformation that Germany has experienced in the last generation in its very marrow and every fiber. Modern Germany is intensely practical and industrial. From being the people who had the newest and in many cases the highest ideals in the world, Germany has become intensely fascinated by material interests. Industry, manufacture, and commerce are first and foremost in the minds of the Germans now, and not rarely are the decay and loss of the old ideals deplored. This trend and tendency to the practical is reflected also in the world of education, and has induced the German, in many cases, to rearrange his estimate of fundamental educational values. It is not accidental, but rather symptomatic and typical, that it was reserved for recent years to place the schools of technology on a level with the universities, by giving these institutions the right to give degrees to their graduates, which are to be considered equal to those coming from the universities. Among the very first to receive and accept such a degree was Prince Henry of Prussia, the brother of the Emperor.

Just how this controversy, which is now at its height and has assumed national proportions, will end only a prophet or a prophet's son can predict. But so much is already certain—that, in that country which generally enjoys the distinction of leadership in higher education, there will be important changes in its gymnasium curriculum and in the requirements for university privileges and degrees. The days of the "dreaming" German are evidently over.

Foundations of Knowledge[1]

A PROMINENT interest of Professor Ormond is to mediate between the empiricist and idealist schools of philosophy, from one to the other of which thinkers since Kant have oscillated. This he would do by reforming the notion of "experience," and making it include internal and rational as well as external and phenomenal elements. In this view, accepting experience as the starting-point of philosophy, he contends, on one hand, that it certainly includes the distinction which consciousness makes between the phenomenal and the ultra-phenomenal; also, on the other hand, that the inmost heart of experience is rationality. Professor Ormond's positions largely coincide or correspond with those of Professor Royce. He points out the volitional element in ideas, the dynamic character of experience, and that the fact that error is possible is demonstrative of an absolute standard of truth existing in an errorless experience. He frankly recognizes the merit of Spencer, as having taken "perhaps as momentous a single step as has ever been taken by the human mind" in his substitution of the categories of race experience and heredity for the individualistic principle of the old philosophy. But he charges the "Synthetic Philosophy" with a subtle self-contradiction in attributing necessary existence to the unthinkable, "since a thing should be in some sense intelligible before its necessity can be made out." His argument leads up to the conclusion that "the whole ground in experience out of which the necessity of the transcendent arises

[1] *Foundations of Knowledge.* By Alexander Thomas Ormond. (In Three Parts.) The Macmillan Co., New York. $3.

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also contains the ground of the intelligible conception of the nature of the transcendent; and the extent to which the Absolute may be intelligently conceived will be determined by the positive data in experience in which the implication of the Absolute is contained." We must pass by many points of interest in this elaborate and profound work, but among these special note must be made of the use to which Professor Ormond applies the primary distinction of subject and object in consciousness. The problem of theistic monism is to vindicate the durable individuality of the finite beings that are comprehended in the Absolute. This he does by carrying into the sphere of absolute being the distinction of the subjective from the objective, and finding the standpoint of the finite individual in the objective consciousness of the Absolute. Theism, while it confesses the inclusion of the finite individual in the interpenetrating consciousness of the divine, is concerned to deny only such an idea of this as is inconsistent with the reality and persistence of finite individuality. Inadequate as our account of it necessarily is, we highly value this admirably reasoned work as being, in its author's phrase, "a plea for the right of the spiritual and for the reality of spiritual knowledge."

The World's Orators[1]

IN oratory art is not long. The painter, the sculptor, the architect, may create works that are imperishable; but the orator is doomed to see his work of art die at birth.

> The bust outlasts the throne;
> The coin, Tiberius;

but the oration cannot outlast even the hour; for with the hour essential elements of oratory—the magic of the speaker's presence, the character of the audience, and the thrill of the occasion—vanish. The printed page is no more the oration than the effigy is the man.

In studying a great variety of orations, such as those reproduced in the three volumes of "The World's Orators," it is interesting to notice how invariably these essential yet transitory elements of the man, the audience, and the occasion find adjustment. It is as evident in an address by Napoleon or Gambetta as in a homily by Origen or Basil; in a discourse by Anselm or Bernard as in a political speech by Cromwell, Sheridan, or Castelar. In order that this may be more clearly seen, the editor has supplied introductory chapters and explanatory notes. With the aid of these the reader may in a measure restore the life that is buried under the dead words, may call up from the past the spirits of the man, the audience, and the occasion.

In all great orations these three elements are in certain particulars the same. Development in the art of oratory has not, in the following respects, altered them. In the first place, the man has for the time identified himself with his message; he has projected himself to that point to which he is bent on bringing his hearers. In the second place, the audience has had the capacity of being moved, and in turn has limited the speaker in the use of means, whether of language, or of figures of speech, or of the form of discourse. In the third place, the occasion has supplied the point of contact, the meeting-ground for speaker and auditor.

Historically it seems true that these elements have never blended into the making of a great oration except by the force of tumult. As the editor of this series points out, even the preacher of the Gospel, in order to be effective in his preaching, must feel that he is part of a conflict with the powers of good against the powers of evil.

As the heart of oratory has passed through various stages these three elements have appeared in varying degree. The sermons of the early Church reveal the man and his message as the most emphatic element in the oratory of the times. The apostolic preachers were heralds who identified themselves with the

[1] *The World's Orators.* Vol. III. Orators of the Early and Mediæval Church. Vol. V. Orators of Modern Europe. Vol. VI. Orators of England, Part I. Vol. VII. Orators of England, Part II. Edited by Guy Carleton Lee, Ph.D., with the Collaboration of Joseph Cullen Ayer, B.D., Ph.D., Mitchell Carroll, Ph.D., and John R. Larus. With Illustrations. (University Edition, The World's Orators.) G. P. Putnam's Sons, New York. 6×9 in. $3.50 per vol.

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cause of their King. But even with them, enthusiasts though they were, oratory was modified by their audience and the occasion. As their tidings were news to their hearers, the terms they used had to be of the simplest; and as their message concerned the spirit and the life, they had to find occasion not entirely in outward circumstance, but generally in the spiritual needs and practical experience of men; it was there that they found their point of contact. As the Church grew, however, and the Scriptures became more generally familiar, the preachers found a convenient point of contact in the use of texts; they created their occasion. And as their audiences became familiar with theological ideas and terms, their language became more involved and rhetorical, burdened with allegory and broken up with expository digressions. It is only as we recognize the effect that an audience has upon the speaker that we can understand at all why some of these homilies, to us abstruse and incoherent, were in their day counted eloquent; it is only thus that we can explain the fact that Basil, in his day ranked with Plato and Demosthenes, could use such words as the following in beginning an address to an audience of artisans and working people!

> It is becoming that any one who is going to tell the story of the formation of the world should begin with a portrayal of the cosmic beauty which prevails in visible things.

During the larger part of the Middle Ages the great need of the people was instruction. As a consequence, the oratory of the Middle Ages was not emotional. The editor of this series says:

> It seems to have intended to produce a simple, clear impression, and effort was made not so much to stir the emotions as to inform the mind. . . . However plain and rude the preaching might have seemed at times, the result was the Mediæval Church, with all its wonderful intellectual and spiritual power. Measured by its effect, and its fitness to produce that effect, the eloquence of the Middle Ages, though not the eloquence of the schools, was a species of true eloquence.

Nevertheless, when specific circumstance demanded, the Church orators could appeal most effectively to the emotions, as Peter Damiani's speech before the mob at Milan, Pope Urban's speech on the crusades before the Council of Clermont, and St. Bernard's discourse on the death of his brother abundantly testify. Even the modern reader can scarcely read these unmoved.

The oratory of modern Europe shows many striking contrasts with that of the Middle Ages, but they are all due to the persistence of this principle of adjustment between the man, the orator, and the occasion, under changed circumstances. The rise of democracy marked the beginning of new oratorical development. It brought into being men with a new message; it created audiences that were ready to be moved; it offered occasions of the most tumultuous character. Mirabeau's "grand voice" declares:

> Now, let any one who dare, I will not say impute crime to me, but refuse me his approbation—who dare affirm that the counsel given by me was not conformable to my duty, useful to the commonwealth, and honorable to me—rise and accuse me,

Here there can be no doubt that the man has identified himself with his message, that he has the first essential, conviction. He has his audience too—his accusers in the assembly; and an occasion also—the events following the insurrection of October 5, 1789. It is not surprising, therefore, that he produced an oration of revolutionary effect. That Lamartine and Chateaubriand, "in mere literary ability . . . the peers of any of the First Revolution," failed to achieve greatness in oratory was simply, as Dr. Lee points out, because "they lacked conviction;" that is, in their case the first essential, the man with a message, was wanting. The history and temperament of the Latin races more than of any others on the Continent of Europe supplied the essential elements of oratory under conditions of storm and stress.

In England oratory has had a steadier development than on the Continent. The democratic spirit of the British has supplied men of sincerity and force, people who have been ready to hear and act, and occasions in abundance; and though the spirit of contention, in which these elements are mixed, has never been so fierce in England as in France, it has been more inherent and abiding. The weakness of much in English oratory has been that which has given it literary value, its elegance and finish. When a speech sends its auditors to sleep and empties the benches, as more than one of Burke's did, it may well be questioned whether it has

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any right to a place among the world's great orations. There can be no question, however, as to the real oratorical power of such speeches as Sir Henry Vane's invective against Richard Cromwell, or Robert Walpole's defense of the Septennial Act, or Gladstone's speech on the disestablishment of the Irish Church.

In England at the present day, however, in the House of Commons, it is the speeches of such men as Mr. Balfour, often short, characterized by persuasion or incisive thrust and parry, usually bearing the marks of impromptu address, and lacking the literary qualities that would allow claim to inclusion in such a collection as this, that come nearest to the type of real oratory.

An interesting study could be made of any one of the many incidental elements of oratory, as, for instance, the rare occurrence of humor, or the use of illustrations and embellishment; but, after all, the study of essential elements is most worth while. For the right appreciation of these the following words from one of the volumes before us describe, we believe, the true attitude of mind:

> It is necessary that the student of oratorical development should saturate himself with the spirit of the times in which the orations under consideration were delivered. . . . The force of the speaker's personality and the intense interest of the auditor in the subject discussed gave life and vigor to the utterances that to-day we can hardly appreciate. We have the body without the spirit, and are too prone to judge by the external form, forgetting that the spirit, and not the letter, of oratory gives it rank and form.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American with Lord Roberts (An). By Julian Ralph. The Frederick A. Stokes Co., New York. 4¾×7¼ in. 314 pages. $1.50.

Through Mr. Barnes's letters, readers of The Outlook have already had as vivid a portrait of the great Field-Marshal as the one now drawn by Mr. Ralph, but we must admit that Mr. Ralph's is well worth placing alongside the other. Together they describe one of the most lovable characters in history, yet a character recognizing as have few others the demands of stern justice. Hardly a week passed during the Boer war when the Commander-in-Chief did not send back some officer, high or low, in disgrace to England. More than any one, says Mr. Ralph, Lord Roberts is beloved and admired by his countrymen, and he is also trusted more implicitly, followed more unquestioningly, and obeyed more cheerfully. "There may have been more than one Wellington in Britain's army in the past, but there never has been a previous Roberts—never in English history has there been such idolatry or any such magnetic leader." The book lacks an index.

Classical Heritage of the Middle Ages (The). By Henry Osborn Taylor. The Macmillan Co., New York. 4¾×7¼ in. 400 pages.

The latest addition to the very interesting series of "Studies in Literature" now in course of publication under the auspices of Columbia University, this volume covers the period of transition from the classical to the mediæval along the lines of philosophy, letters, art, and religion, for the purpose of indicating the changes by which Christian ideals and sentiments supplanted pagan ideals and sentiments. The ground covered is one of very great interest in the history of culture and of religion, and the volume will receive fuller notice.

Daughter of the Fields (A). By Katharine Tynan. A. C. McClurg & Co., Chicago. 5×7½ in. 312 pages. $1.50.

A gentle, pleasing story of Irish life, told with delicacy of sentiment, and having both cheerfulness and briskness.

French Life in Town and Country. By Hannah Lynch. Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 311 pages. $1.20.

Miss Lynch is an Irishwoman. She was educated in a French convent, has long been a resident of France, and is thus enabled to write with intimate knowledge on "French life in town and country." Her book is particularly notable. It is the first of a series describing the home and social life of various European peoples—a series long needed and sure to receive a warm welcome. Miss Lynch's style is frank, vivacious, entertaining, captivating, just the kind for a book which is not at all statistical, political, or controversial. The excitement just now concerning the Nationalist-Royalist revolutionists gives point to Miss Lynch's comment on the odious character of this element in French politics: "I have seen in the eyes of my Nationalist friends, devout Catholics and Conservatives, . . . a gleam of joy when one night the late roars of the newspaper boys led us to fear that the President had been murdered." "'On a assassiné Émile!' they shouted, leaping to their feet and flinging down their cards." The author's comments on French country life and manners are more instructive than her comments on life in the capital, but any one who

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has dipped beneath the surface of social life in Paris will note with satisfaction her testimony to one truth—namely, that our happiest and most lasting impression lies, not in the rich, but in the poor and populous quarters. Miss Lynch also emphasizes the pleasantest feature of Paris—that people of small means can live there both decently and economically. A special excellence of her book, reminding us of Mr. Whiteing's, lies in her continual contrast of the English and the French, and she thus sums up her praises: "The English are admirable; the French are lovable."

Highways and Byways in East Anglia. By William A. Dutt. Illustrations by Joseph Pennell. The Macmillan Co., New York. 5½×8 in. 412 pages. $2.

A sauntering, leisurely, story-telling, legend-recalling sort of a book, made doubly picturesque by Mr. Pennell's ever-delightful drawings. East Anglia really includes much more than is included in these journeyings, which cover only Norfolk, Suffolk, and Cambridgeshire, a region, the author truly says, rich in romantic and historical interest. All such matters, with local traditions, superstitions, family legends, countryside ballads, and much else, Mr. Dutt has woven into a cheerful and entertaining narrative. Better fellow-travelers in fireside jaunts than Mr. Dutt and Mr. Pennell one could not have.

How Department Stores are Carried On. By W. B. Phillips. Dodd, Mead & Co., New York. 4×6¾ in. 140 pages. 50c.

John Charity. By Horace Annesley Vachell. Dodd, Mead & Co., New York. 5×7¾ in. 356 pages. $1.50.

A story of Alta California in the early days when Spanish and Mexican factions were struggling for the mastery. Thither come two Englishmen and encounter adventures in fighting, love, and politics. The tale is excellently related; it has dash, strength, and originality. Particularly vivid is the passionate and coquettish Spanish girl who loves John Charity and in the end dies because of him.

John Vytal: A Tale of the Lost Colony. By William Farquhar Payson. Harper & Bros., New York. 5×7½ in. 319 pages. $1.20.

It would be hard to find a better subject for romance pure and simple than the imagined story of the colonists left in 1587 by their English friends on the island of Roanoke, off Virginia, and never again found by future English ships. Probably they were destroyed by the Indians, possibly (as some hold) they were adopted into Indian tribes and taken into the interior. Of this mystery Mr. Payson makes good fictional use and imagines adventures aplenty both of love and war. The style is somewhat over-romantic and sentimental; Christopher Marlowe, the Elizabethan poet and dramatist, is one of the characters.

Little Grey Sheep (A). By Mrs. Hugh Fraser. The J. B. Lippincott Co., Philadelphia. 5×8 in. 403 pages.

Mrs. Fraser has many of the qualifications of a popular novelist. Her dialogue is lifelike and her conception of her characters is good, but the actions of her men and women are not always consistent, and the tone of the book is frequently oppressive. There are black sheep here as well as gray, and the gray sheep is of a decidedly dark gray. The plot has complications of an exciting and curiosity-arousing kind. In many ways the book is superior to the average novel of social complications, but we question very much its methods of dealing with vice and social morality, while there are a few passages which are in themselves distinctly objectionable. It is at times hard to realize that this book was written by the author of "Letters from Japan."

Love and Honour. By M. E. Carr. G. P. Putnam's Sons, New York. 5×7¾ in. 366 pages. $1.50.

This thrilling tale opens in that delightful German town, Kassel, and carries the reader from the closing incidents of the French Revolution through the Napoleonic wars to the final scene. This takes place on a family estate in Germany. The plot is well sustained, the characters are fairly vivid against a cleverly sketched background, and the author's style has at times a staccato-like quality not ill adapted to the rapidly changing scenes of the story.

Missing Hero (A). By Mrs. Alexander. R. F. Fenno & Co., New York. 5×7½ in. 414 pages. $1.50.

Modern Composition and Rhetoric (A). By Lewis Worthington Smith, Ph.B., and James E. Thomas, A.B. Benjamin H. Sanborn & Co., Boston. 5½×7¾ in. 312 pages.

Municipal Monopolies. A Collection of Papers by American Economists and Specialists. Edited by Edward W. Bemis, Ph.D. Thomas Y. Crowell & Co., New York. 5×7¾ in. 691 pages. $2.

A new edition of an extremely useful book which covers the experience of American municipalities with water, light, telephone, and street railway problems.

New York Charities Directory for 1901. Published by the Charity Organization Society, New York City. (Eleventh Edition.) 4½×7 in. 689 pages. $1.

New York in Fiction. By Arthur Bartlett Maurice. Illustrated. Dodd, Mead & Co., New York. 5½×8¼ in. 231 pages. $1.35.

A series of articles by one of the editors of "The Bookman," reprinted from the pages of that periodical, and dealing with the literary associations of New York by localities, interestingly and discriminatingly illustrated. The book will receive fuller notice later.

Œdipus Tyrannus of Sophocles (The). Edited by Mortimer Lamson Earle. The American Book Co., New York. 5×7½ in. 330 pages. $1.25.

Olive Tracey. By Amy Le Feuvre. Dodd, Mead & Co., New York. 5¼×7½ in.

Outlines of Educational Doctrine. By John Frederick Herbart. Translated by Alexis F. Lange, Ph.D. Annotated by Charles De Garmo, Ph.D. The Macmillan Co., New York. 5×8 in. 334 pages. $1.25.

In the sixty years since Herbart died, though his philosophical system has failed to hold, the direction he gave to empirical psychology it follows still, albeit with changes of method. Consequently his influence on pedagogy has not declined, and as a master therein he is as helpful now as ever to readers who can apply his practical ideas in changed conditions and modern society. This, indeed, is what Professor De Garmo, by his careful annotations

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to this latest and most complete work of Herbart on education, has aimed to do for American teachers and readers. In the department of child study it is suggestive and helpful, and its diagnosis of mental weaknesses and disorders in children, with suggestions for suitable treatment, is particularly valuable.

Pillar of Salt (A). By Jennette Lee. Houghton, Mifflin & Co., Boston. 4½×7 in. 255 pages. $1.25.

A story written with a great deal of intensity and with first-hand knowledge of the life which it describes, and genuine feeling for the pathos of that life; not without the touch of power, but, like the earlier story from the same hand, lacking the radiation of spiritual interpretation which makes the sordid and squalid tragedies of life bearable. The story is overhung with a deep gloom which even the shouts of the children at play in it do not dissipate; it leaves one with a keen sense of futility. That there are tragedies in life upon which no light shines is beyond dispute; but is it not the function of the novelist and the poet to touch such scenes with at least a ray of hopefulness by making a play of character apparent?

Poets and Poetry of Indiana, 1800 to 1900. Compiled and Edited by Benjamin S. Parker and Enos B. Heiney. With Portraits. Silver, Burdett & Co., New York. 5×7½ in. 464 pages.

A collection of the poetry of Indiana from 1800 to 1900, being the first century of its history as Territory and State; a volume which contains a great deal of excellent work, since Indiana counts among her singers James Whitcomb Riley, Maurice Thompson, Robert Underwood Johnson, Forceythe Wilson, and other poets of genuine gift. Some of the verse is mediocre. The volume is one of those interesting local studies which help us to understand the literary history of the country, and which will serve to make one section acquainted with another. The biographical notes aid the reader materially, and are important additions to the book.

Problems of Evolution. By F. W. Headley. Thomas Y. Crowell & Co., New York. 5½×8½ in. 373 pages. $3.

The problems here discussed, in part the same as in Professor Conn's work on "The Method of Evolution," which we recently noticed, are largely in another field. Half of the volume is devoted to the problems of human evolution, physical, moral, and intellectual. In the physical view the *rationale* of the process is the same for man as for animals and plants. As to this, Mr. Headley strongly sides with Weismann's theory of the continuity of the germ-plasm, while admitting that unsolved questions still confront it. The first half of the work is largely devoted to refute the other, or Lamarckian, theory of variation through the influence of environment and heredity. Human evolution is shown as the result of struggle with hard conditions. As these are mitigated by civilization, physical degeneration tends to set in. This can be averted only by the advance of morality and religion, "annexing new regions not hitherto subject to them." At present, indeed, Mr. Headley regards science and morality as promoting physical degeneration by the sort of altruism now in vogue. How he would correct it does not clearly appear. One will, perhaps, dissent from the author at various points. He seems to agree with Mr. Kidd in regarding conscience and reason as "ultra-rational" in their influence on social evolution. The moral tone of the discussion is thoroughly wholesome in its pressure for an earnest and strenuous life. The nature of the problems reviewed, and the wide array of facts adduced to elucidate them, as well as its generally popular style, make this a specially attractive book.

Reader in Physical Geography for Beginners (A). By Richard Elwood Dodge. Longmans, Green & Co., New York. 5×7½ in. 237 pages.

It seems strange that hitherto no book has contained the more important principles of physical geography in a form to be used by beginners in that subject. The present volume, therefore, will meet with a hearty welcome. Its language is suggestive, and will leave the young student with a desire to find out more concerning a fascinating field of knowledge. The author has wisely not attempted to write a complete text-book on physical geography; that would have required vastly larger limits than those of this small volume. What he has done, however, and well done, is to show that geography is not only a study of our earth and of its natural forces. The most interesting part of geography deals with the earth's people, tells us how they live and what they do for a living, and why they have elected to reside just where they are residing.

Saint Louis (Louis IX. of France): The Most Christian King. By Frederick Perry, M.A. G. P. Putnam's Sons, New York. 5×7½ in. 303 pages. $1.50.

This biography does not seem so notable an achievement as have been some others in this excellent series—Sir Herbert Maxwell's "Robert Bruce," for instance. Perhaps Mr. Perry was oppressed by the limits of space, but we wish that he had given us more of the atmosphere of a great age, especially of the religious atmosphere. St. Louis derives his just title to fame, not so much because he was the ninth Louis of France, as from the fact that he was a real saint. Yet, of three of the other splendid saints of that time, St. Ferdinand is barely mentioned and St. Dominic receives a line or two, but there are no lines at all about that greater contemporary of Louis's earliest years, St. Francis. Mr. Perry's style, while clear and reasonably compact, is often monotonous and unpicturesque; yet he essays to describe one of the least monotonous and most picturesque characters in history. Despite some date-insets, the book lacks a condensed chronological table, and its index is regrettably inadequate.

Selections from the Writings of the Rev. John Wesley, M.A. Compiled and Arranged by Herbert Welch. Eaton & Mains, New York. 4¾×7½ in. 342 pages. $1.25.

The list of John Wesley's original works numbers two hundred and thirty-three. The man whom Augustine Birrell has characterized as "the greatest force of the eighteenth century in England" had some central convictions

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that the twentieth century values, especially as to the nature of religion as the grand motor force in human life. This volume of selections embodies in various forms—sermons, treatises, letters—what may be regarded as his message to after times. It has been prepared at the request of the Committee of the Board of Bishops on the Conference Course of Study.

Selections from the Prose Writings of Jonathan Swift. Edited by F. C. Prescott. Henry Holt & Co., New York. 4½×6¾ in. 229 pages. 60c.

Soll und Haben. By Gustav Freytag. Edited by George T. Files, Ph.D. D. C. Heath & Co., Boston. 5×7 in. 255 pages.

Story of Victoria, R. I.: Wife, Mother, Queen. By W. J. Wintle. Illustrated. (Twentieth Thousand.) Thomas Whittaker, New York. 4¾×7½ in. 152 pages. 50c.

Theism: A Survey of the Paths that Lead to God. By John J. Tigert, LL.D. Publishing House of the M. E. Church, South Nashville, Tenn. 5×7½ in. 351 pages. $1.25.

The good showing which the new South has made in the industrial field is here made in the philosophical. In small compass Dr. Tigert has made a very comprehensive as well as lucid presentation of the argument for the personal being of God. So far as it includes the history of philosophic theism from the sixth century before Christ to the present, the unanimity of all the greatest philosophers receives its due recognition, not always accorded it, as presumptive evidence supporting other proofs. Dr. Tigert rightly contends that the being of God is more than a matter of faith; that it is capable of rational proof. His "survey of the paths that lead to God" traces the various lines of proof which demonstrate the dependence of the universe on mind—or what is meant by "theism." Dr. Tigert's work is the more satisfactory as aiming to exhibit the achievements of philosophic thought in these lines rather than any fresh speculations; for if any truth has as yet been fairly demonstrated to reason, it is the being of God. There is one exception, however, to be made to Dr. Tigert's reading of the doctrine of the causality of an Infinite Will as "an abolition of the whole realm of so-called secondary causes." There is one left—our own will, a *causa causata*, a real secondary cause, an *imperium in imperio*. We do not think he would hesitate to qualify his statement accordingly.

Three Plays for Puritans. By Bernard Shaw. Herbert S. Stone & Co., Chicago. 4¾×7¾ in. 315 pages. $1.50.

Of these plays far the most effective is "The Devil's Disciples," which has been seen in New York as well as London, and has excited all sorts of discussion as to its ethics, morals, and art. Into this discussion Mr. Shaw plunges in his preface with characteristic vivacity. "Cæsar and Cleopatra" could hardly be expected to be a success in this author's hands, for, with all his cleverness, he does not swing the grand style nor deal easily with classic tragedy. "Captain Brassbound's Conversion" is an amusing farce-comedy, much injured by Mr. Shaw's insistence upon his own theories as to dialect-rendering—theories eagerly defended in his preface. In fact, we may as well frankly confess that this preface is by all odds the most interesting part of the book. In it the author answers the natural question as to his title, "Why for Puritans?" by urging the Puritans to rescue the theater again "as they rescued it before, when its foolish pursuit of pleasure sank it into profaneness and immorality," and declares that he is and always has been a Puritan in his attitude toward Art. Thereupon he begins a whimsical, paradoxical talk about managers and playwrights, which is quite delightful if it is not taken too seriously. Thus he avows himself a charlatan who "first caught the ear of the British public on a cart in Hyde Park," and declares: "I am ashamed neither of my work nor of the way it is done. I like explaining its merits to the huge majority who don't know good work from bad. It does them good and it does me good, curing me of nervousness, laziness, and snobbishness. I write prefaces as Dryden did, and treatises as Wagner, because I *can*; and I would give half a dozen of Shakespeare's plays for one of the prefaces he ought to have written." Thereupon he enters into an excellent analysis of his own plays, hitting them some hearty raps, and from under all his persiflage and assumed charlatanry suggesting some excellent theories of art and literature.

Training of Rachel Haller (The). By the author of "The Family of the Black Forest," etc. The American Baptist Publication Society, Philadelphia. 5×7½ in. 448 pages. $1.50.

This is far ahead of the usual Sunday-school story. It will appeal to many readers, and although at times rather aggressively Christian to the undevout reader, will be recognized also by that reader as having distinct merit.

Truth and Reality. By John Smyth, M.A., D.Phil. Charles Scribner's Sons, New York. 5×7½ in. 244 pages. $1.50.

The progressive commonwealth of New Zealand very appropriately makes this contribution to a strenuous philosophy. Work and Progress, it affirms, imply a spiritual end. "Work," as here used, includes every putting forth of spiritual energy for the realization of an end. "Work is simply the spirit working." Reality is to be found in the end it works to, not in the data which work shapes thereto. Only a spiritual interpretation of life harmonizes it and conducts to reality. The central thought of the whole argument is the unity of life, of the conscious spirit. Keen and vigorous is the exposure of the fallacy of splitting this unity into parts, and assigning superior rights to any faculty, intellectual or other. Reason, Feeling, Will, are but varying aspects of the spirit in its work. "Reason is but the spirit criticising its own procedure in the light of its end." "Authority," so often falsely opposed to Reason, is "the voice of the past and of older contemporaries, speaking to us through the achieved performances and masteries of the spirit." The whole argument makes for the real worth of religion, the variety in the forms of which, so often alleged against it, is acutely shown to be one of its chief proofs. Since all truth must be progressive in its manifestations, were religion to preserve an unchanging form it would be something foreign to human minds.

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Correspondence

The Doctrine of the Real Presence

To the Editors of The Outlook:

I saw an extract from your paper of a few months ago which speaks of "the awful picture of the dead God whom Heine saw borne through the streets in the Viaticum and stood by with uncovered head." Unless I misunderstand you, or you Heine, he made a great mistake and got a totally wrong notion of the Catholic faith in the Holy Viaticum. Not dead, but having life; not merely having life, but being Life itself. The old Laureate wrote:

Could He His Godhood veil in flesh and blood,
And not veil these again to be our food?
His grace in each is equal in extent;
The first affords us life, the second nourishment.
And if He could, why all this frantic pain
To construe what His clearest words contain,
And make a riddle what He made so plain?

We believe in the actual presence in the Blessed Sacrament of Christ's Body and Blood, his soul and divinity. It is under the eye of our Creator and Sustainer, and to the very Fountain of Life, that we bow down in adoration.

The idea of the Viaticum, then, that you set forth (for yourself or Heine) as Catholic, is an imaginary one which never entered a Catholic's head. The Real Presence means the conscious, living, heart-reading presence of the Emanuel, whom we invoke on the altar as Eternal Wisdom, Infinite Goodness, Powerful God.

STANISLAUS, a layman.

An Appeal

To the Editors of The Outlook:

Knowing that The Outlook is always willing to champion the cause of the worthy distressed, and appreciating the fact that the presentation of such a cause in your columns insures for it considerate attention from the thinking public, a number of the residents of this town would ask your influence in the case of Mrs. Jessie Benton Fremont.

Mrs. Fremont bought a tract of land at Black Point, San Francisco, in 1861, paying $41,000 for it, and improving it to the extent of $15,000. When she went to New York to join her husband, at the beginning of the Civil War, she left the property leased; but in 1863 the tract was taken by the United States Government and transformed into a military post. Though the United States still holds the property, Mrs. Fremont has never been compensated, through some technicality in the original grant. Stephen J. Field decided that no private individual could hold land needed by the Government, but, later, Justice Field urged Congress to reimburse Mrs. Fremont, as her claim, though it would not stand in law, was just.

Two bills regarding this case have been placed before the Government—one by Senator Kahn, in 1900, and the other by Cushman K. Davis; while the California Legislature has memorialized Congress in her favor.

Mrs. Fremont has accepted her condition, and is bravely trying to adjust herself to it; but the certainty of the cessation of her pension at her death, leaving Miss Fremont in very poor circumstances, haunts her continually. Miss Fremont has been ill all winter, and needs many things which are impossible. Added expense during this time has absorbed more than the pension, and these proud women have been compelled to accept the assistance of friends.

Hoping that this case will appeal so forcibly to patriotic people that it will be speedily pushed to a successful conclusion, I am, etc., MARY M. CROSS.

Redlands, Cal.

A Prophecy

To the Editors of The Outlook:

Our newspapers the other Sunday morning told us of a religious service book compiled for joint use by a Jew, an Episcopalian, and a Unitarian. In the evening we attended a "high," and highly ornate, ritualistic service. The next thing we look for is a ritualistic service for the joint use of the Jew-Episco-Unitarian combination. For "thither the tribes go up." Toward this we are tending. And why not happily tending? The majesty of the approach to the order of the law; the devotional awe of the mass; the color, lights, genuflections, rhythmic movements, elaborate services of ritualistic services of

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varied faiths; the love for these beautiful things among all mankind—these will find some common ground of ritualistic devotion in the future, just as now some common ground has been found for simpler forms of devotion. In some future ritualistic service will take part members of our most ancient Christian Church, but independent of any aim at denomination; Jews, independent of Jewish egotistic exclusiveness; the Episco-ritualists, unhampered by all suspicion of insincerity of aim; evangelists, not oppressed by the baldness of some of their usual services; Shakers, without their wholly unessential peculiarities. All will be like Quakers in their toleration, their freedom—for the moments given to such services—from roping-in dicta. Yet each will still hold his own "doxy," his own dogmas, his own independent methods also. Proselytism will continue, and Cameronianlike and "hard-shell" limiting, etc. But there will be a large mass of men and women and children who will welcome forms in common of aspiration after righteousness and moral uplifting, without accompaniments of statements setting forth as facts the theories with which, in their several folds, they sympathize and of which they seek to extend the knowledge, using them as a further influence for blessing, for righteousness, for true holiness.

Newport, R. I. E. T. POTTER.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

For the improvement of Sunday work we wish to establish a little library for the Sunday-school teachers in the best methods of Sunday-school work. I have ordered "Principles of Religious Education" (Longmans, Green & Co.). Can you suggest two or three more works? G. D. H.

The following books by Dr. H. C. Trumbull, editor of the "Sunday-School Times," can be recommended: "Yale Lectures on the Sunday-School" ($2); "The Model Superintendent" ($1.25); "Hints on Child Training" ($1.25); "Teachers' Meetings" (50 cents). See also Boynton's "Model Sunday-School" and Bailey's "Blackboard in Sunday-School" (75 cents each). Dr. Trumbull's books can be had of Scribners, New York; for the others address the Pilgrim Press, Boston.

"G. E. H." inquires about the origin of the poem beginning,

"If I should die to-night,
My friends would look upon my quiet face."

"G. E. H." states that the poem first appeared in a Philadelphia paper, and was widely copied. In point of fact, the poem was an original contribution to The Outlook, then The Christian Union, and appeared in the issue for June 18, 1873. It was written by Miss Belle Smith, of Tabor, Ohio. Various parodies have been published, and one or two false claimants for the authorship have appeared.

Can you give me a list of books that treat on "a universal religion," or will aid one in the study of the subject? Also where can I obtain the books, and at what price? C. W. B.

We especially recommend Bishop Carpenter's "Permanent Elements of Religion." See also Professor Tiele's "Elements of the Science of Religion," 2 volumes (The Macmillan Company, New York, $2 each), and Professor Upham's "Absolute Religion" (Putnams, $1.50).

Where can I find exhaustive information concerning the dispensary system, as carried on in some of the Southern States? F. C. P.

Consult "The Temperance Problem and Social Reform," by Rowntree and Sherwell, seventh edition. The book is published by Truslove, Hanson & Comba, Fifth Avenue, New York.

The "Biblical World" for February contained a paper by President Harper, of Chicago, to which The Outlook would refer the frequent inquirers who ask to be directed to popularly written publications in the field of critical Biblical study. Its subject is the history of worship during the Middle Old Testament Period, extending from Hezekiah to Ezra—a period of immense influence on the religious evolution. The epoch-making significance of the Book of Deuteronomy as a product of this period is strikingly exhibited (The University of Chicago Press, 20 cents).

Inquirers concerning the progress of the American Standard Version of the Revised Bible, now in press by Messrs. Thomas Nelson & Sons, New York, are informed that the inevitable delays are largely passed. The New Testament is in type, except the Appendix. The Old Testament part of the work is well advanced, and it is probable that six months more will suffice to bring the book to hand.

The case of "suspended animation" about which "H. P. H." inquires in The Outlook for January 19, 1901, occurred among the "Holy Ghost and Us" sect at their headquarters, known as Shiloh, in the town of Durham, Maine, post-office Lisbon Falls, Me. The head and founder of the sect is the Rev. Frank W. Sandford, a former Free Baptist minister, and it was he who wrought the so-called miracle. The subject of the same was an inmate of Shiloh and a member of the sect, her name being Miss (or Mrs.) Olive Mills. I think "H. P. H." will find an official account of the case, which was largely exploited in the newspapers, in "The Tongues of Fire," the organ of the sect, edited by Mr. Sandford.

MAINE.

Does any one know who said: "I expect to pass this way but once; if, therefore, there be any kindness I can show, or any good thing I can do, to my fellow human beings, let me do it now, let me not defer or neglect it, for I shall not pass this way again"? X.

F. E. S.—"Helps Over Hard Places," Stories for Girls, by Lynde Palmer (Mrs. A. A. Peebles, of Lansingburgh, N. Y.), was published by the American Tract Society, 26 Cornhill, Boston, in 1862. W. H. S.

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